THEOPHILIE:

DISCOURSE

OF THE

Saints Amitie

WITH

GOD in CHRIST.

Wherein is Explicated, and Improved.

I. The Idea of Amitie in the General: And more particularly, the Laws, both Fundamental, Essential, and Perfective, of the Saints Amitie with God in Christ.

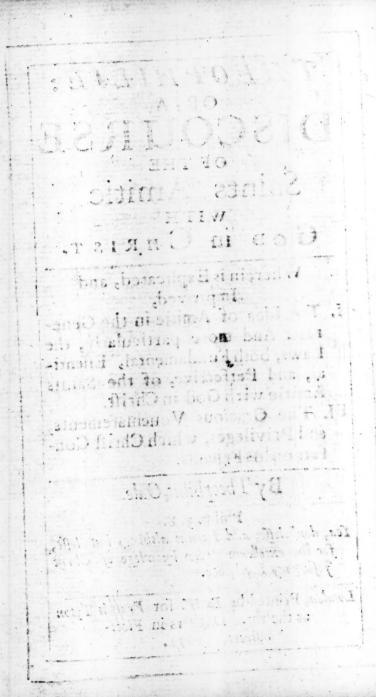
II. The Gracious Vouchsafements, and Privileges, which Christ Confers on his Friends.

By Theophilus Gale.

Philip. 3. 8.

Yea, doubtlesse, and I count althings but losse, for the excellence of the knowlege of Christ Jesus, my Lord, &c.

London, Printed by R. W. for Francis Tyton at the three Daggers in Fleetfreet, 1671.





FOR

My FRIENDS.

My Friends,

we al know, is not lesse
Beautiful, and Pleasing,
than Commun: Who so
morose, so rude, so self-

ish, so base-minded, but would fain be, if not really, yet in vulgar estimation, eminent both for Active, and Passive Friendship? Do not the most of men, make it their main studie, and labor, how they may acquire friends; and appear to be such to those, whom they would make such to themselves? Ask the poor blind Philosophers, and they wil tel you, what an incomparable Jewel a true Friend is. So universally received, so delicious,

and ravishing, is the Notion of Friend-Ship. And yet, Friends, I must informe you, that albeit the Notion of Friendship be so commun, and pleasing; yet the Thing it felf, is as rare, and displeasing to this narrow-spi-

a Ariftotle was fo fentrue friends, that be cries out, à oixer Bo eis ci-AG, 0 friends! there is no friend.

rited, selfish Age. a Oh! what a dolewas to ten-ful and Sad contemplation is it, to paucitie of an Ingenuous, and Noble, (not to adde a Christian) spirit; to consider, among the croud of men, who so much affect, professe, and glorie in this file, of being Your Friend, how few there are, who affect, yea, who do not in Truth contradict, the Thing it Self ? Do not most pretenders to friend-Ship towards you, appear to be, at last, friends to none but themselves? Alas! If the Notion of Friendship be sa Iweet, and rare ; then how much more sweet, and rare is the Thing it self? He must needs be much Alienated from Human Nature, who is not wel-pleased with the Name; and yet how few are experimentally acquainted with the Thing? The Designe therefore of this following Discourse, is, to Revive the true Idea, and Chara-Cter of Friendship, both Human and Divine ; Divine; which seems much obliterated, and defaced, in these Last

Times of Apostafie.

I have been, My Friends, long meditating, how I might best expresse my Love to your Souls: And, after ferious Inquisition, I cannot find out a more effectual Expedient than this, to acquaint you with, and presse you unto, Divine Amitie with God in Christ; which is the only folid, and Substantial Foundation, for Amitie among our selves: For if we are not Friends of Christ, we shal not be Good, or Long friends each with other. Wherefore, my main work lies here, to corroborate, and fortifie the great Essentials, and Vitals of friend-Ship with Christ; and then our Friend-Stip among our selves wit follow, as Light doth the Sun, Heat Fire, and the Shadow the Bodie. For it is, to me, an Experiment, or Observation, clothed with eternal Truth, that nothing bath a more efficacious, and soverain Influence, for the Production, Confervation, and Improvement of mutual friendship among Christians, as Christians ; yea, among

among men, as men, under al Relations, than wel-grounded, and Growing Friendship with Christ; which is the first, original, Universal Idea, or most perfect Exemplar of al other true Friendship. And, without al peradventure, were Christians but better friends of Christ, they would be better friends among themselves. Whence arise those envenimed Spirits, those proud Animolities, those vexatious Heats, and needlesse Controversies, among the professing friends of Christ; but from some very great gradual, if not essential, defect in that Friendship they professe towards Christ? Doth not Christ make this an essential character of his friends, that they love each other, Job. 15. 12, 17? Is not then the defect of Love, and Friendship among Christians, a black Marque of Some defect in our Friendship towards Christ? And is there any more effectual course to be taken, for the Repairment, and Restauration of the primitive love, and friendship among Christians, than the Restauration, and Repairment of their languid, dying Love, and Friendship towards

essential Connexion with, yea, caufal Dependence on friendship with Christ, has Christian friendship among our selves, both in its first Production,

and Improvement.

Having, My Friends, given you my designe, I must a little acquaint you, with the Material parts, and Accidents of the following Discourse. Finding my self under a deep sense, of many intrinseck, and essential Obligations, some natural, some civil, some Christian, and some mixed of some, or al of these; which have brought me under many particular Laws, and Ostices of Christian friendshiptowards you; I have, for the discharge of the same, endeavored to comprehend, under some one or tother Head, al your Cases, and Conditions: and O that you would al take your portion!

1. Some of you are my Friends by For my Bloud, and Nature; and O that I Friend's by bloud could say, we were al such by Grace, only. and the Bloud of Christ also! But, Ab! Alas! I fear, some of you, who are Dear, yea very Dear friends to me

by Bloud, are yet Enemies to Chrift. And, abeit I am not arrived to that melure of Pure zele, as to Say, with Paul, Rom. 9. 3. I could wish my felf were accurfed from Christ, for my Brethren, my Kinsmen according to the Flesh ; Tet, Ihope, I may, in some poor mesure, without vanitie say, in the foregoing words of Paul, v. 2. That I have great heavines, and continual forrow in mine heart for you, to consider, that any of us, who are tied together by such a natural Bond of friendship founded in Bloud fould be eternally rent, and separated each from other. If there were any place for forrow and grief in Heaven, how much of it would be found in the hearts of glorified saints, to think, that while they are there bathing their hearts, in the foul-fatisfying river of Life, part of their own flesh and bloud, should be frying, and boiling in the flames of Hel? O that I could prevail upon you, who are so near to me by blond (and yet, at I fear, too many of you, far from Christ) seriously to consider, the weight of those Arguments offered to you; in the following Treatife, for Friendship with

with Christ ! What is it, you mostly Intend, or aim at ? Would you fair preserve your Names, Families, and Repute, from being buried in the Grave of Oblivion, Difgrace, and Reproche? I do not condemne your endeavor bereof, provided that it be in Subordination to the Name, and Interest of your Lord; and in Subjection to his soverain mil, and Pleasure: Ent yet remember, I pray jon, (1.) That a Name, is but a Name, when al is done, and therefore but a a Shadow of a Thing: (2.) That a hoy of a Good Name is, by Universal Con-Democrit. fent, but the Shadow, or Reflexion of Virtue. And what greater Virtue can there be than the Election of Christ for your friend? What are a thousand Names, or Titles of Honor without Christ, but as so many Ciphers without a figure ? Tou know, that ten or twenty Ciphers, if they fland alone, without a Figure precedent, signifie nothing a but prefixe a figure before them, and then each Cipher is very Significant. And, is it not just fo with al Names, and Titles of Homor? Are they any more, in themselves,

than mere Ciphers? But place Christ before them, and then, 0! how significant is every Name or Title of Honor? How many 10000, or 100000 of Honors follow? Tea, (3.) Can there be a greater piece of Honor, and Renown than this, to let your Names, and Honors rot in the dust for the Name of Christ? Surely, the best way to preserve your Name, is to Sacrifice it to Christ, and his Service. O that you had 100000 Names, and Dignities to part with for Christ, and his ser-vice! What the Honor of Christ's friends is, you wil see p. 163. of this Discourse. Or, is it Riches, Pleasures, Beautie, or Libertie you aim at? Surely, these you wil find no where so pure, so sweet, so satisfying, as in friendship with Christ, as Chap. 6. And if these taking, alluring Arguments wil not prevail with you, to make Christ your friend; then read, I beseech you, the Black Marques, and Curfes, Enemies of Christ, Chap. 8. But if you are in any mesure inclined to make Christyour friend, then for farther In-ducements, and Directions, view Chap. 9.

As for you, My Friends, who are Formy fuch, on any civil account, or Relacivilcontion, contracted by Education, or contract.

versation; if you yet remain strangers to Christ, my Desires, and Advice to you, are the same with what precedes to my Friends, and Relations by Bloud.

But as for you, My Friends, who are For my So by Grace, though not by Nature; or Friends in Christ, or by Grace, and Nature both, I shal, be- by Nature cause I know I may, use much freedome and in with you. I have ever bad, since I un- both. derstood what Friendship means, great estime of it; though I am sensible of great defects therein, both towards Christ and you. And that which makes me the more to value your friendship is, mamy spiritual Advantages, especially, the Benefit of your Prayers; which, I am very apt to persuade my self, I receive thereby. And the Reflexion on. or contemplation of those many weightie Obligations, and Engagements I lie under, in reference to you, was a great motive to engage my pen, in, this Undertakement before you. I must, confesse, I have been formerly, and stil am in part, much disatified in the (42) commun

commun Humor, or Itch of writing Books; especially, unlesse there be something more than ordinary to be found in them: But yet considering, that Books are valued, and read by friends, not only for their own intrinseck value; but also according to the Estime, and Assection we have of the Author, this gave me some hopes, that these my Desires, and Labors, though never so mean and contemtible in themselves, as also in the estime of Athenian Wits, might be of some Use to you, for your soul's good.

And I am farther to informe you, My dear Friends, that when I entred on this Undertakement, my first Intention was, only to give you some familiar and brief Manual, or Directorie, for your Instruction, in What Christ expects from his friends, in a way of Dutie; and what they may expect from him, in a way of gracious privilege, and Vouchsasement: What ought to be the postures of your hearts towards Christ; and what are the postures of Christ's heart towards you: How you may walk with Christ; and how Christ wil walk with yon, in al water of

of friendship, and Communion. This, I say, was my first Intention, when I first undertook this Discourse. Which indeed takes in the fum of my practick Divinitie, and which I intended to give you, with as much Perspicuitie, Brevitie, and Familiaritie. as I might. But, Lo! I had no fooner entred into that spacious field of Emmanuel's Land, and there received Some glimmering prospect, of those heartravishing Beauties, and incomparable Perfections, which render him fo much eligible, and amiable for himself, but I foon loft my felf, and my first Intention in those Thickets. I was, as the wandring Bee, so taken with the fragrant flours, that grow in this Emmanuel's garden ; as that I could not refrain wandring from flour to flour, til I had gathered some sweet honey from each.

And this, My Friends, gives you the Reason why the explicatorie part of this First Book, which I intended to comprise in one Section, or Chapter at most, is run up to such a Bulk, and takes not in, as I guesse, the fourth part of the first fundamental Law

beit it may seem to some too offensive, to others too uncouth and difficult, to others too digressive, to others too artisticial; yet I must tel you, that I repent not of my Labors herein. O happy Digression, that meets with so good a friend! O Blessed Art, that serves to

adorne the Lord of Glorie!

First, I am not ignorant, that this Discourse wil seem offensive to many Curious, Athenian wits ; who may, peradventure, out of curiositie look into it, but after a tast of my Designe, wil treat it as the Athenians did Paul's Discourse, Ad. 17. 18. What wil this Babler fay ? O.c. To talk of Christ's being eligible for himself; and that he ought to be elected as such by his friends, is a Mysterie too great for the wisdome of this world to comprehend : and therefore no wonder, if many lascivious wits snarle, and carpe at Such Discourses. But I neither regard, nor fear their cavils: I blesse the Lord, I have this witnes in my self, that, what I write, is Truth ; yea, a Truth necessarie to be inculcated, in these Wanton, Backsliding daies. And

And though I shal not undertake to vindicate every expression, get I no way dont, but, with the Lord's Afsistance, to maintain the Substance of this Discourse, and each part thereof; and that both by Scriptural, and Rational Argument. I have studiously avoided Controverses; because my subjed is Love, and friendship: neither would I have a Controversie with any, but such as have some fundamental controversie with my Lord. You wil find here nothing dissonant to the Doctrine of the Church of England, as stated by our first Reformers, and Sealed by many of them, with their Bloud. Tet Ipretend not to be Infallible, and therefore if any serious person, shal declare bis dissent, against any thing dropt from my Pen, I hope, Ishal be willing to be better informed; and though he may find me in an error, be shal not leave me in obstinacie.

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But to returne to you, My Christian friends, for whom I am more nearly concerned, and, in a mesure, afflitted for some of you, who are good friends of Christ, and yet may, peradventure, find some Disappointment, if not occasion

(44)

of Spiritual trouble, from this Treatife, and that both as to Matter and Forme. First, as to its Matter, you may, perhaps, find something above your Intellectual capacitie to apprehend; and others above your Moral, or Gracious capacitie to practife. 1. As for Such Notions, you may here meet with, above your Apprehensive capacitie; you may be pleased to consider. (1.) That these Notions here explicated, are not mere, idle, fruitlesse speculations ; but Scriptural Mysteries, such as are ful of spiritual sap, and juice; and have a mightie efficacious Influence on our walking with God, as our friend. (2.) If your capacitie be too short to wade thorow, or fadome the Depths of these Divine Mysteries, yet remember, tis worth your while to fland on the banks of this bottomlesse Ocean, and crie out with Paul, Rom. 11. 33. O the Depth of the riches, both of the wildome, and knowlege of God! If we can comprehend, or apprehend but a little of Such Transcendent mysteries, it is of great moment. (3.) Remember also that Paul, Rom. 1. 14. counted himself a debtor to the

the wise, as well as to the unwise.

(4.) Though in the explication of some great scriptural Mysteries, I have gone, perhaps, beyond ordinary capacities, yes I have in other parts, especially in the application, endeavored to condescend

to vulgar capacities.

2. As for juch Truths as may feem to be above your moral, or gracious capacitie, in point of practice, particularly that of electing Christ for himself, and the like; be pleased to take notice. (1.) That we treat of Friend-Ship with Christ in its universal Idea, or abstract Nature ; not in its Concrete, or Subject : we shew what our Friendship ought to be not what we alwaies attain unto. (2.) Know that it is one thing to practice Truths, and another thing to know we practice them; The meanest Christian doth, daily, more or lesse, practise this Truth, of electing Christ for himself, albeit be knows not that be doth it.

Lastly, Some of you, My dear friends, may perventure scruple at the Forme of this Discourse; as being too artificial, and clothed with too much of the Egyptian Spoils, or human learning.

Learning: But let such remember \$ (1.) That what Earings, or Jewels we bave taken from the Ægyptians, or Pagans, are only used to adorne the Lord of Glorie, from whom they al came. (2.) We use them, not as effential parts of our Discourse, but only as Accidents, to illustrate, and jet off the Truth we deliver ; that fo carnal bearts may thereby be allured, to come and fee, what excellences are in our Lord. (3) Is must be considered, that there is a vast difference between the Word preached, and Printed Discourses thereon. In Preaching the Word, the Minister acts as the Ambassador of Christ, and invested with his Autoritie; andtherefore the more he arrogates, or assumes of Human Autoritie, the more he seems to derogate from the Autoritie of Christ. The mord Preached, the more it is clothed with its own native, virgin simplicitie; and the lesse mixture it has of human wisdome, and Autorities; the more Autoritie and Efficacie it has, as I conceive, on Conscience. But now in Printed Discourses, the case seems much different. For (1.) The Author acts

alls under a more private capacitie, by virtue of his Gifts. (2.) In Printed Exercices, I see no reason to the contrarie, but that the Author may have diverse ends, (though al subordinate to God's Glorie) and so a mixture of different Materials and Subjects, some Human, some Divine. Which is a sufficient Apologie for what mixture of human Argument you may find, in this following Discourse; which is intended as an Idea, as wel of Civil, as of Divine Friendship; that so the Former may allure, and make way to the latter; and the Latter give Spirit, and Persection to the former.

Thus, my dear friends, I have given you some account of the Spirit, and Bodie, the designe and matter of the following Treatise. What remains but that we now enter on, not only the Studie and Contemplation, but also the practice of the ensuing Subject? Which that we may, with Life, and Power engage in, and performe, and so out-go, and out-live al false Hypocritick friends, of this back sliding age, ought to be our daily Prayer; which is greatly

greatly desired of you, beause greatly needed, by him, who conceives himself under many essential obligations to be, first, entirely and inviolably the Lords; and in him, entirely, and inviolably;

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Tours, in al Christian friendship, and Service,

Theophilus Gale.

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Memorandum.

Reader,

701-101

5797

IF thou find, in the following Difcourse, some Words above thy Capacitie to apprehend; be pleased to remember, that the following word, or words do, for the most part, Interpret, and Explain the same.

THE-

THEOPHILIE:

The center at Ries

OR :

A Discourse of the Saints Amitie with God in Christ.

PART. I.

Of CHRISTOLOGIE

Or Concerning the right constitution of the Object; How Christ is to be Elected by his Friends.

BOOK I.

Of the first Fundamental Law of Friendship with Christ; Confisting in a prudent Election of a fingle, complete Christ, for Himfelf.

CHAP. I.

Of Friendship in General: with the Explication of Job. 15. 14. Te are my Friends, if ye do whatfoever I command you.

SECT. I. Of Friendship in Generali



Very Good, whether natural, el- Of Friends vil, or Divine, is by fo much the thip in gebetter, by how much the more neral O Universal and Communicative it is; and the more universal and

communicative any Good is, the more amicable or friendly it is. There is a kind of natural

Natural friendship.

nounced friendship amongst maximates: The Elements of Nature are under such an essential combination of natural friendship, as that, to preserve the Interest of the mbole, they out denie, yea move contrary to their proper natural inclinations. Amongst the four elements Fire seems the most noble and friendly; because most publicly active and communicative of its good. Yea the Sun,

a That the Sun is, wip sequence, a celefical fire, is the perfuation of the greatest. Philosophers both Pagan and Christian, as well moderne as ancient, not to mention many keyefend. Divines and learned men of this Age: Of which else where.

a which is supposed to be no other than a celestial sire, is of al Inanimates most noble and friendly; because most universally active and communicative of its bear, and influence; according to that description of the Pfalmist, 19519 3,16 where the Sun is brought in under the shadow

of a friendly Bridegroom, rejoycing in his amicable communications to the Creatures: yea its faid, there is nothing hid from the heat thereof, i. e. not only the beautie of the Rose, and virtues of al plants; but also the perfections of Minerals, the lustre of Gold and Silver, the sparkling of the Diamond, with other precious stones, which lie hid in the bowels of the earth, owe their original to the Sun's friendly communications of heat and influence.

Human friendship.

The proper seat of Human Friendship is civil Societie, either personal, domestick, or more politick: and the more publick-spirited and communicative men are, the more noble

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noble and friendly. Narrow-spirited and felish persons such as are wholly rlung to their own Imenests, as they are the repraches of al focieties, to likewife the most unfit to make friends He that cannot denie himfelf wil foon denie his friend: he who is wholly wedded to himfelf, wil not flick to break with his best friends, if they stand in the way of felfieraliation. It is the generous noble felf-denying spirit, that makes the best friend in al focieties, and relations, whether conjugal or more commun. But of

this more anonitation of friendship; God Divine Amitie or friendship; God friendship in Christ must necessarily be the best friend, friendship.

diffusive, and cammunicative b The Philosophers make Good: God is such a Good as this one character it be is commun to al, and yet pro- naironina, most diffusive or per to each of his friends. communicative of it felf. Christ has no Interest of his cwn Croffe to the main Interest of his friends. Sin is therefore the worst evil, and

that which most obstructs the course of friendship, because it most contracts and marrows the heart (which in it felf is an universal, infinite appetite) unto private, selfish ends, and Interests. Whereas Grace, fo far as it is predominant, makes men generous, publick-spirited and communicative in al defigns, and actions; and therefore it makes. the best friends in al relations, conditions, and stations. For Grace, being the Ressem-

B 2

Whence Plato faith ideas Tayabe Dairias Snuiseyester warl Gayade, that The chief Idea of Good is the productive cause of al Good.

blance

No true what is founded on Amitic with Chrift.

blance or Image of God, the most universal, best good and friend, the more it prevails in any foul, the more friendly and actively ufeful wil such be, in al Relations and Capacities. Hence it appears, that the Saints Amirie or friendship with Christ, God-man, (whether we confider it objectively in regard of Christ, or subjectively in regard of the Saints) is the most perfect Idea, exemplar or patterne of al human friendship. Yea, we may be bold to say, that there is no real and cordial Amitie among men, but what has its Amitie but Foundation in, and Derivation from this Divine Amirie, or friendship, 'twixt Christ and his friends. He that is not a friend to God in Christ, is not truly a friend to any other; no, nor yet to himself. We must therefore have recourse to this Divine Amitie with Christ, not only as the right patterne, but as also the spring of al Amitie amongst our selves. The Deligne therefore of this Treatise is, to explicate and demonstrate, what are the Laws and Privileges of the Saints friendship with Christ: which wil also give us the best Idea, Foundation and expedients for friendship amongst our selves, under al Relations, States, and Conditions, both as men and Christians.

SECT.

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SECT. 2.000

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The Paraphrase and Explication of the Text, John 15. 14.

A S for the Foundation of this Discourse, we shall fixe it on part of our Lords farewel-Sermon, Joh. 15. 14. Te are my friends, if ye do what soever I command you.

These words, as to the letter of them, are The mind plain and familiar: Their mind and sense you of the may take in the following paraphrase and ex- words, plication. Friends are best known at parting: Christ is now at parting-point with his Disciples: they feem to condole his departure; and hang about him as loth to part; especially feeing his departure was like to prove fo prejudicial both to him and them. But our bleffed Lord, to solace their spirits, and revive their faith, gives them to understand they should be no losers by his absence : for, Te are my friends. As if he had faid tis true, I leave you in a persecuting, temting dirty world; yet be not overmuch concerned about mine absence : Be assured I have such a bleeding sense of your condition, such a fire of Affection, such tendernesses of compaffion, fuch warme bowels, an heart fo large, so gracious, so sympathetick towards you, as that I may as foon forget my felf, as forget you: Know, that I am now going to bleed to die for you, that you may live and reign with me: I go to take up my logement, for B 3 three

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three dayes, in a cold grave (that shadow of darknes) for you, that fo you may loge with me for ever in manfions of Glorie : and after that I shal ascend up to Heaven for you, and yet leave mine heart with you on Its true, I shal not then any more figh, or meep, or bleed for you, yet shal I not be without a deep fense of your fighing, meeping, and bleeding for and after me. Know, that distance of place shal make no distance in mine Amitie and friendship towards you. Remember, in al your straits you have a friend in Heaven, who is not unmindful of you on earth; albeit the world may lode you with difgrace, reproches, and a world of it-wil, yet I shal nevertheles own you as my friends : yea, I shal then own you most, when the world, and perhaps your worldly friends, do most scorne and reject you. You may expect most of my friendly regards, affectionate care, and gracious vouchsafements, even then, when you are most despised, persecuted, and hated by the World. In brief, affure your felves, you shall find me alwaies your best friend, and Sometimes your only friend; for, believe me, you are my friends, Only with this Provifo, if ye do whatfoever I command you; i.e. If you approve your felves friends to me, by obferving al my commands, both particular, fuch as I have newly mentioned, and more general, as it becometh friends. Or elfe, we may understand the words thus : Te are my friends is c. Ye shal approve your selves

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to be my friends: it being usual with some pen-men, especially this Evangelist, to expresse the notification or manifestation of a thing by a verb that signifies its effence or being: so Joh. 15. 8. So shal ye be fire manifest your selves to be my Disciples.

To obviate a mistake here, we are to consider, that in this conditionate proposition and promise, whereas there seems, (as some wil have it) to be a causal connexion between the Antecedent, and Consequent ; as if Christs friendship with us, had a dependence on our obedience to him, as the moral eause thereof, Christ intends no such thing hereby: for he addes v. 16. Te have not chosen me, but I have chosen you, &c. i. e. my friendship to you, depends not on your friendship to me, as the productive, meritorious moral cause thereof; but on the contrary, your Friendship and obedience towards me, depends on my election of you. Whence it is evident, that the conditional connexive particle, If, in our text doth not connote (1.) Any general decree or universal Intention immanent in Christ, of friendship towards al. (2.) Nor yet any power in corrupt Nature to performe such an obedience to Christs commandements, as may entitle men to this privilege of being the friends of Christ. (3.) Nor yet any causal Dependence, or suspension of Christs friendship on our obedience. But Christ useth here (as elsewhere) this conditionate mode of proposing the termes of his friendthip. (1.) As a way most convenient and agreable B4

agreable to human Nature. (2.) To shew the connexion between mans Dutie, and his favor, as also how pleasing obedience is to him. (3.) As an Instrument, in and by which he conveigheth the condition required.

Thus we see the words contain two parts 1. A gracious vouchsasement or privilege on Christs part, Te are my friends.

2. A duty required, if ye do whatsoever I command you. The proposition I collect hence, and lay as the Foundation of the sollowing Discourse, is this: That there are certain universal and commun Laws of friendship even amongst men; which being duely observed, by Eelievers, towards Christ, he is not ashamed to own them as friends, and vouchsase to them al such privileges as correspond therewith.

For the more ful explication of this Proposition, we shal resolve it into these two
Questions. 1. What are those universal
Laws of friendship among men, which Believers ought to observe towards Christ?
2. What are those gracious vouchsafements
or privileges which Christ confers on his

friends!

SECT. 3.

The first Law of friendship in Election.

The Laws of friendship. A S for the Laws of friendship amongst men they are either fundamental and essential; such as tend to the constitution, and Being of friendship : or they are perfective, fuch as conduce, though not to the very Being, yet to the Improvement and Perfection of friendship. We shal begin with the effential and fundamental Laws of friend-

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The first universal, fundamental Law of Al friend-Amitie or friendship among men, consists in a deliberate fingle complete election of our Bledion. friend for bimfelf. Amitie or friendship comes not by Nature, or by Accident, but by election and choice: neither wil every raft. forced, unftable, incomplete election fuffice to conflitute true lasting friendship : but this election muft be, 1. Deliberate, 2. Single, 3. Complete, and that both as to the object and subject. We shal discourse of these, each in their order, with endeavors to demonstrate, how effential and necessary these are to our friendship with Christ.

That al true Amitie or friendship is founded on Election or choice, is very evident both from universal consent, commun Sense, and Reason. Hence the Philosopher defines friendship, an celection of one and the conia Same kind of life Farther, al true Amitie Towners and friendship has its foundation in virtue : Plat. Defin. now no one is virtuous by Nature, or by Accident, but by choice : d election is d Heel most proper or effential, to virtue. And furely request

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Tau Sien One · dinoiorarre S D Sono Th dieln. Arift. Eth. 1. 3. c. 4. Hence Plato, Ciatyl. makes the Greek derra a derivative trom digern, because l'irtue is most cligible.

10 Uhriftian Prudence the Foundation G.2.

ly the election of Christ for our friend, as it is our highest wisdome, so also virtue. No one must ever imagine to share in the gracious vonchsafements of Christ, who wil not vouchsafe Christ a share in his hearts election, and choice: Neither is it every indiscrete, faint, instable, and incomplete election, that will serve to constitute true Christian Amitic and friendship; which, by how much the more solid spiritual, comprehensive and transcendent a good it is, by so much the more judicious, transcendent, and perfect must this election be.

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Christian prudence the foundation of al friendship; and more particularly of that with Christ.

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Election or elected is very ev

A general account of Christian prudence, as the foundation of friendship with Christ.

now an one is virtuous by Magre, de

This election must be judicious

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THE Election, which is necessarily required to make up a sincere Amitie and friendship, must be rational, judicious and discrete. Indeed al human election does necessarily presuppose a Judgement of Discretion; according to that of the

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the Philosopher, e Election must be with reason and Judgement : again, f Election is a consultative, or deliberative Appetite. And furely if Consultation and Discretion be noceffary to al Election, it is much more requisite to this of Amitie, especially as it regards Christ, which is the most noble and excellent kind of friendship. Rash unadvised friendship seldome proves sound or lasting: an basty friend, and a slow enemie are accounted alike dangerous. Yea, how oft does rash hasty friendship degenerate tur statim into down right enmitie and hatred ? We amore occuhave had too fad experiments of this in many feemingly forward friends of Christ, out. Platos who in time have proved professed ene- Covir. mies to him. Certainly they who take Christ they know not why, wil-part with him for they know not what : Such cufual accidental Christians are not long-lived friends of Their friendship to Christ is no better, than that of Turks to Mahomet; it being bottomed only on some commun motives of Education, or Imitation: Their grounds are only fleight and inconsiderate; fuch, as if al other circumstances concurred. would turne them into a Temish or Mahumedan enmitie against Christ. There is no friendship with Christ that wil prove sincere and durables but what is bottomed on, and flowes from a ferious, judicious, rational election of him; on substantial, effential grounds and proper motives apprehended by the foul. The Phylician tels us, that Nature synantus.

e'H 766 diperts महीदे र्राट्य xi Stavoias. Arift. Eth.1.3.c.4. f 'H # po-वांद्रवाड हिंदे BEAGLIKA öpeEis. Arin. Ett. 1. 3. c. 5.

Turpe cen'epari, fine deliberati-

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makes no sudden mutations or changes: and every sudden mutation is dangerous. This is thus far true here, that, he who suddenly jumps into a profession of friendship with Christ, without much deliberation, and many inward serious thoughts, what his friendship with Christ is like to cost him, is in great danger of backsliding in a tempessions was in that Parable, Mat. 7. 26. The foolish man which built his bouse upon the sand, is he that takes up his friendship with Christ

he that takes up his friendship with Christ upon sleight, inconsiderate grounds. Such hasty buildings have seldome sure soundati-

hasty buildings have seldome sure foundations. Wherefore Christ compares his real substantial friend, to a wife builder, that first sits down and considers his cost, Luk. 14. 28, 29, 30. For which of you intending to build a tower, fitteth not down first, and counteth the cost, &c. Christ speaks here in relation to his Crosse, as it appears from v. 27. and who-Sever doth not bear his croffe, and come after me, cannot be my Disciple. He that wil espouse Christ for his friend, must withal espouse his crosse; and therefore it greatly concerns him, to fit down and confider his charges. Such was Mofes's confideration, in the election of Christ for his friend, as we have it, Heb. 11. 25, 26. choofing rather to Suffer affliction with the people of God, &cc. Moses had a ful prospect of al the pleasures,

honors, and advantages of Pharaoh's court: he had also a judicious prevision, or forelight

Heb. 11.

of those afflictions, he was like to meet with

in espousing Christ, and his persecuted people for his friends; and after a ferious deliberate debate (pro & contra) in his own thoughts, he chose rather a suffering afflicted friendthip with Christ and his people, than the eye-pleasing delights, and heart-bewitching Grandeur of Pharaob's court. Here was indeed weightie and mature deliberation. Without al peradventure, friendship with Christ is grounded upon the highest and deepest Reafons ; and therefore the deeper and ftronger our apprehensions of those Reasons are, the deeper and stronger wil our friendship with Christ be. Sancified reason is the eye, not only of our foul, but also of our Amitie and friendship with Christ; which wil be ftronger or meaker according to the force of those Sandified reasons on which it is grounded. Friendship backt with Spiritual, Solid, deep, feeling, lively contemplations of Christ's excellences, moves throngly towards, and closeth intimately with him. 'Tis a great faying of the Philosopher, g No fool and g'Outag mad man is [Theophiles] a friend of God. W dron-Friendship with Christ, though it does not Ton 2 find men mise and serious, yet it makes them paraget Tis the finner, who is an enemie to xis. Plato Christ, that is the fool and mad man. Grace, Rep. fol. which makes mens friends to Christ, makes 382. them also wife and deliberate.

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debate a gro (& 2, F D 2 2 own thoughts, be chall a thirteed friend.

A Spiritual Sagacitie or judgement of Discretion the foundation of Amtie with Christ-

The parts of Christian prudence. BUT to speak a little more distinctly and closely to this first proprietic of our election. The Wisdome, reason or Judgement, which is to be employed in the election of a

h peopnous Strauis nomina nas aulin & avocaus cu-Samorias. Det. Plat.

and deportant

friend is stiled Prudence; which is defined by A facultie or power of it felf productive of human bappines. This Prudence

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contains in it these parts 1. A Sagacitie, or assinit of Discretion for the finding out the night end and object. 2. An Universal providence, or provision of al such means as conduce to the attainment of our desired end. B. A Facilitie, and destenitie for the disposing of these means in the best manner and method, in order to the prosecution of our end. All these parts of Prudence are very requisite to al friendship, but especially to the shoice of Christ as our friend.

Prodetice necellarie I. To difcover the right end and object of our friendship.

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judgement of Discretion to find out the right end and subject of our friendship. This is indeed of huge concernement, in order to the right constitution of friendship: for the last end in morals has the same place with the first principles in speculatives, and with the Forme in Naturals. The last end insuseth

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freetnes, goodnes, forces, and life into al the means : therefore if this be naught our friendship can never be good. i In our Amirie with Chrift i Tu verd, Omnia cum amico the last end, and ultimate delibera, sed de ipso prins :
object of our choice must be ante american credendum est, no other than Chrift himself : Seneca there is therefore required a spiritual Sagucitie to discover the excellences of Chrift. Sagacitie is faid in bal to be * an Acumen or Sharpnes Ayzivora evoula Juof Understanding, whereby me Xir Eurne vi. Plat. Def. eafily and speedily penetrate, or fol 412. dive into the mature and quali- a on cont one tie of things of Amongst irrational creatures the Dog is thought to partake of a very great fladow hereof, ok in spare annes that he can, at the first glance, k. Plate makes the Dog to discover his friend. And it great natural Sagacitie for is faid of Padee Paul the Ve- the differencing his friends netian, that great Mafter of from his enemies ! Pico Prudence, That he could Repe 2 fal 376. Paul, pag. 'immediately penetrate the 60. nature, inclinations, and defignes of men, and, like a perfect Mulician, " make his judgement of the Inframent by the first touch: so, by making men speak, market 13 the knew their ends, their Interests, their 13 Vin drifts, their resolutions upon busines, and 101 69 6 4/3 with most admirable quicknes, the very es. Stem on answers they could make; and so he re-"gulated himself in al procedings. Such a Sugacitie or sharp-sightednes is extremely 5 mi A .. sicful in the choice of a friend; especially

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of Christ; who is imcomparably the best of friends. Oh! were men so quick-sighted and fage, as to discerne those infinite beauties, and ravishing glories of Christ's person, that Divine Suavitie and good-nature of his Disposition, those warme compassions and Sweet sendernesses of his bowels, those wonders and condescentions of his Grace; in brief, had men eyes to fee, what an ancient, laborious, industrious, bleeding, burning, rich, free, unwearied, invincible love Christ bears towards sinners, they could not choose, but choose him for their friend. But ah! alas! here lies the finner's Hel, he is quick-fighted towards Idol-lovers, but he has no eyes to fee Christ, the mysteries and monders of his beautie, Grace and Glorie; and therefore 'tis no wonder, that Christ has so few friends in the world. Would the blind World but take Philip's advice, and Nathaniel's pra-Ctice, John 1. 47. Come and fee, what transcendent perfections, what imcomparable excellences, sweetnesses, and beart-conquering mysteries of Grace, and Love, are to be found in Christ, what a croud of friends might he have ? come! and fee wil speak more for Christ, to set forth his excellences, than the tongues of men or Angels can do. But alas! men wil not come, men wil not fee, and dive into the glorious mysteries of Christ, and therefore 'tis no marvel that Amirie or friendship with him is so rare. The Philosopher tels us l That a wife man dies not praise his beloved, 'til after some familiaritie be

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knows bim wel. The wife men of the world commend not Christ as the best friend, because they know him not; and they know him not, because they have no familiaritie, or acquaintance with him. Al men that have inward, feeling experimental familiaritie with Christ, commend and extol him, as the best friend: no man that ever came to him, and tasted how good and gracious he is, went away with repenting and hard thoughts of him. David, as a figure of Christ, blesseth the Lord for this spiritual fagacitie, as Pfal. 16.7. I bleffe the Lord who Pfal. 18.7. bash given me counsel. What counsel does he mean? why, counfel or sagacitie to chuse God for his friend and portion: as it's evident from v. 5, 6. The Lord is the portion of mine inheritance, &c. He is so far from envying of the wicked their portions, and friends, or from repenting of his choice, that he bleffeth God al his daies for this spiritual sagacitie or counsel, which he gave him, to chuse God himself, and none but God for his friend. Yea, he is so much taken and satisfied in his choice, as that he cries out to al the world; Plal. 34. 8. O taft and fee that the Lord is Plal. 34. 8: good. This spiritual sagacitie is a Divine instinct, wrought by the spirit of God, whereby the foul first afts, and then fees the excellences of Christ. So Tyndal, on John 10. 4, 5. (fol. 265.) 'If they ask, how we 'know that it is the Scripture of God? ask them, who taught the Eagles to spie out their prey? even so the Children of God 'Spie

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Soullaoia open. Platon. Def. fol. 413.

' spie out their father. Divine inftinct. backt with inward fense and spiritual reason, gives the soul a clear, Spiritual, affethive fight of Christ; and so engageth the heart to move strongly towards him. For no knowlege works more powerfully, than instinct of nature strengthened by reason. Those who have an inward feeling tast of Christ's admirable sweetnesses, wil see and know what an excellent friend he is. The m'Aspesis Philosopher defines m election, a right experimental probation, such as the Goldsmith has of metals. This is most true here; the more inward, experimental, and familiar probation, or trial, we have of Christ, the more chearful, firme, and inviolable wil our election of, and Amirie towards him be. 'Tis true. every friend of Christ has not a feeling sense of his interest in Christ; yet he has deep Sense of the Superlative excellence of Christ. Some good friends of Christ, have not the Sweet, joyous sense of Christs presence, yet they have the bitter, bemoaning sense of his absence; which argues some forgoing tast, how fweet friendship with Christ is. it was with the Spouse'; even when she had loft his fweet refreshing sense of Christ's comforting presence, she stil retained a lively sense of the bitternes of his absence, and Superlative worth, as it appears by the high character shee gives of him, Cant. 5. 11-16. my beloved is white and ruddy, &c. Thus we fee what spiritual sagacitie or sharp-sightednes is required; also what foundation it has in spiritual.

Cant. 5. 11.-- 16,

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spiritual sense, in order to the Election of Christ as our friend. . which it determines.

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rad radis to our present angular de la character to constitue for the control of the control of

Sacred Providence or Confultation about means necessary to Friendship with Christ.

2. A Nother part of prudence, necessary Providence for the constitution of a wel ground- or consuled and inviolable Amitie or friendship, is about the Providence, or a prudent provision of such means. means as are most conducible to our end. This providence is defined in the general, n a preparation for n Перина писатия вой fome future end or designe. As fol. 414. fol. 414. to our present case, it implies

an universal comprehension of, and deliberation or consultation about al such means, and particular circumstances relating thereto, whereby a firme wel-grounded Amitie may be This Providential prudence maintained: o some terme Deliberation or consultation ; o Ar ft. Eth. which referrs (1.) To the means, not the end. (2.) To means licit, not p illicit, or un- p De illicilawful. (3.) Among lawful means not to tis nulla deinfinite, but finite. (4.) In finites, not to sultatio. what are impossible, but to such as are in Grot. our power. (5.) As for such means as are in our power, consultation takes an quiniver- q Qui ad sal prospect of al that relate to our end. fanca respi-(6.) Lastly, after a ful view of al means, responder. C z it

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Platon.
definit.
fol. 414.

it commends the r best to our election; in which it determines. These are the charaters, which the Philosopher gives of a good consultation. Now to draw down these general rules to our present purpose. The soul that would arrive to a wel-grounded election of Christ for his friend, must seriously consult and deliberate on al such means as are most expedient for the prosecution, and obtainment of this his end. For to choose a friend, without a serious consultation about, or provision of such means as necessarily conduce to the maintaining and promoting of such an Ami-

sevenisa. Plato Conviv.

tie, is, even in the f commun estimation of al prudent persons, but a rash, foolish, election. If ever deliberation and

for the finding out the most apposite, and proper means for the promoting our friend-ship with Christ. And the reason hereof is drawn from the difficulties, which occur in making a clear, firme, solid, complete judgement, touching the most proper means for the maintaining our Amitie with Christ. 'Tis not here, as in speculative Sciences, where the Premises being laid, the conclusion follows

tIntellectus practicus propter passiones variásque occurrentes e'r umstantias d'sficilius veritatem attingit quam speculat'vus. St. Joseph. Thes 64. of its own accord, without difficultie: no, t here, in this undertaking of friendship with Christ, there occur various irregular passions, crosse humors, private Interests, and

other material circumstances, which very

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much obstruct the practick Conscience, in making a right judgement of the means, albeit the end be already fixed : so that without mature deliberation and confideration little good wil be done. A foul that wil engage in Amitie with Christ, must resolve upon parting with right eyes and hands, things most dear unto him; which requires serious advice and deliberation: he must also make account of being engaged in many a sharp Combat with Spiritual wickednesses in high places, with a fromning and flattering world, and with a slie, deceitful, treacherous heart; Al which require a world of spiritual prudence and caution. This very argument our bleffed Lord improveth, to provoke Christians to serious Consultation, and Providence, about such means as may conduce to their friendship with himself. So Luk. 14.31, 32, 33. Or what King going to Luk. 14: make mar against another King, sitteth not 31, 32. down first, and consulteth, whether he be able with ten thousand, to meet bim that cometh against him with twenty thousand, &c. The scope of the Parable is this: Christ acquaints them, v. 26, 27. what a difficult conflict they had to engage in; they must bate (comparatively) father, mother, wife, children, yea and life also, if they would be his friends: Therefore he bids them fit down, and confider what provision they had made, for such a difficult undertakement: whether they had got armor of proof, and fufficient forces for fuch a difficult exploit and warfare, Certainly they who

who unadvifedly rush into such a battel, without their Spiritual armor, the shield of faith, the foord of the Spirit, &c. must expect, ere long, to lye wallowing in the bloud of their flain friendship with Christ. He that is only a casual and rash friend of Christ, can-

Ti Nou promittet fe talem in perpetuum, qui cafu bonus eft. Senec.

not promise bimself to be alwaies such; as the u moralist observes of a good man. He that intends to approve him-

Telf, what he professet to be, as to friendship, must deliberately provide a sufficience of spiritual Armor, and forces to carrie him thorow al difficulties, he is like to encounter Such was David's election of God

Pfal. 119. for his friend, Pfal. 119. 57, 58, 59, 60. 57,58,59. v. 57. Thou art my portion O Lord. There

* Sensus eft : Habeant fibi alii fuos bonores ores, & catera bujufmedi : At ego, O Domine, fis &c. Muis.

lies David's choice of God for his portion or friend. he had faid : some chuse this, Statuo, Pars & portio mea, others chuse that, others chuse some other inferiour good for their portion : but

as for me, Lord, I folemnely professe, and that after serious deliberation, that I have no other portion or friend but thee: let who wil take these lower goods; give me thy felf, I have enough, I am content: I can neither expect nor defire a better good. And what follows? I have faid, that I would keep thy words. I have faid, i. e. I have, upon ferious mature deliberation and consultation, peremeorily relolved. What ? that I would keep thy words : i. e. that I would vigorously

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vigoroufly profecute al those means, by thee prescribed, for the maintaining of this my election of thee for my friend. So v. 58. I intreated thy favor with my whole heart, &c. i. e. I have chosen thee, with the bent of mine heart, for my friend. What follows? v. 59. I thought on my majes: There is

a great Emphase in the Hebr. w Verb, rendred I will Willigenter reputathought : which fignifies here, vi (nam verbum eft Pibel) fas I diligently weighed, and detiberately confidered every tittle,

like those who cast accounts,

comparing every part with the other, to the intent that I might the better fum up the whole. Of what? Of my waies: i. e. al those maies and means which lead me to a more complete and perfett union and communion with thee as my friend. So it follows: and turned my feet unto thy Testimonies. The like v. 60. I made hast, and delayed not to keep thy commandements.n His

deliberation was long and feriour, but his execution was cognita nibil sum cunetatus, sed with haft, and without delay : which indeed is, by wife men,

supposed to be one of the highest pieces of For to consult long, and warily on al means and maies, that may promote our end, and then to execute speedily, is the most likely course to render our designes and undertakements most effectual, and successful. Such was David's Deliberation and resolution in his election of God for his friend. If

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cultate mibi primum data, quum duas cernerem vias, unam Voluptatis, alteram Virtutis.

n Festinavi. Sensus eft : Re mox praceptis tuis servandis incibui. Muis.

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our Deliberation about the means be rafh and inconsiderate; and our resolution, and execution flow and delatorie, such friendship, though it may begin with much heat and warmeb of Affection, yet it usually ends in shameful disappointment, if not open Apostafie. Briefly; they who do band over head (as we fay) or unadvisedly choose Christ for their friend, without solemne and due consultation about the difficulties, that may impede or hinder, and the means, which may promote their intended Amitie, are seldome longlived, but never the best friends of Christ. For friendship inconsiderately and easily acquired, is usually as rashly and easily lost, when This holds true in civil, difficulties occur. but much more in spiritual Amitie, with Nothing therefore is more requi-Christ. fite, to lay a firme foundation for friendship with Chrift, than mature deliberation and consultation, not whether or no we should make him our friend, (that is past doubt and inquirie) but what are the most effe-Elual means, and expedite courses, to procure and promote friendship with him.

SECT. 4.

Dexteritie in the Disposement of means, a fundamental ingredient of friendship with Chrift.

Nother branch of puman I may or facilitie is dexteritie or Facilitie of judge- in disposing ment, for the disposement and ordering of the of the means in the best method and manner, in or- means, der to our more facile profecution of the end. X Look what Sapience or Intelligence is in contemplation, the same is Prudence in action. For the end in action and moral virtue, is the first p. 225. principle in prudence. So that as in Sciences, there is an huge use of Logick and method for the right disposition, order-

ing, and placing of termes, propositions, and discourses, in order to the drawing down exact consequences and conclusions from first Principles : just so it is in moral Prudence ; it may not suffice that we pitch on a right end, and choose the best means to prosecute this end; but there is also required an exact disposing or ordering of those means, in order to the more speedy and effectual prosecu-This they cal Dexteritie or tion of the end. Facilitie of Judgement; which is extremely necessary in al moral actions, and no where more than in the election of a friend, but most

A Nother branch of human Prudence Dexteritie

x La prudence est dans l'aftion, ce qu'est la Sapience dans la contemplation. Beaux Efprits Confer. 13.

most of al in the choice of Christ our best friend; as it wil appear by an examen of the

several notions and offices thereof.

Dexteritie What? This Dexteritie in the general, is an exactnes or equitie of judgement, which gives to al things their just weight, mesure, order, and place: and it has divers Names and Offices; which agree wel with that Prudence whereby Christian Amirie, especially with Christ, is produced and maintained.

1. Perspi-

1. It is termed [willia] a Perspicacitie

y sußenia Innovore Gmshun ris Sip. Plato, de Rep. 4. fol. 428. ubi addit Servanus: Dicit Plato sußeniav, i. e. Confiliinvemendi perspicacitatem prafftantissimum quiden sapientia genus esse. of counsel, which y Plato detines, a manifestative Science; and supposeth it to be one of the most noble kinds of wisdome; because it gives unto things their just proportion, order, and rank. Such indeed a Perspicacitie, or discrete counsel is

very advantageous for the constituting and promoting a right friendskip betwixt men and men; but more particularly betwixt men and Christ. He that wil make Christ his friend, and have conversation with him as such, needs much perspicacitie and dexteritie, so to order al his maies and course of life, as that there be a sweet barmonie, and happy combination between al the parts thereof; fo that one dutie may not displace another, but each keep its proper rank and Christian Amitie, especially with Christ, is a very uniforme, harmonious and equal thing: if there be any confusion or disorder in our waics, it wil foon make a schisme!

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schisme or breach, so far as it prevailes, in our triendship. So that there is required much Divine Logick, and method, or holy Art to knit the parts and Duties of our life so exactly together, as that there be no diffenance, or jarring found amongst them. Hence this Perspicacitie or Dexteritie is defined by the Platonist, & a connatural virtue Z'Eußeof reasoning, or a virtuous Logick. Certainly if natural and artificial Logick be so oungele, greatly useful for the methodizing and right Platon. ordering the parts of speculative Sciences; of Def. fol. how much greater use is this Divine Logick, or facred method, for the right ordering the parts and duties of a Christians life and conversation with Christ as his friend?

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and means is also termed surveia experience; ence 2 which has a mighty efficacious dexteritie for derer of the ordering of Affairs, and therefore must Affairs. needs be very useful for the breeding, and maintaining of al friendship; but in a more peculiar regard, of the Saints Amitie with Christ. Plato tels us, a that an experienced person, indued a meraye ownerws wor & with prudence, is the only Phi-

ELITHO DEDOVOS ES CL. pintopo. Plato Rep. 9. losopher : and he gives this fol. 582.

reason of it; because a prudent experience is the best Judge of human Affairs. And, that experience is the chief nurserie of Prudence, the same Philosopher b iumnproves else where b, because experience renders ela ulu 38

बंगब मामबंग मा opevedat XT रहे प्रथम विमान्दि मेरे XT रहे प्राप्त. Plato Gorgias.

2. This Pradent disposition of our maies 2. Experi-

our lives regular and harmonious, according to rules of Art: whereas inexperienced persons, upon the occurrence of any new or strang Accidents, are liable to many irregularities, confusions, and disorders. And the reason hereof is this: a prudent experience surnisheth us with many, and useful observations, and experiments; which being reduced to their several classes and ranks, give us general rules and precepts, for the more regular ordering and disposement of our waies and courses, in the prosecution of our end. The particular occurrences and singular Accidents of our lives, are wel-night infinite; and

e Singularia infinita, per Prudentia regulas reducuntur ad faita. Aquinas. Somm.

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therefore are accounted as fuch: c Now the infinite contingences, and severals of our lives, are, by the rules of Pru-

dent experience, reduced to a finite series, and regular order; which renders our conversation more uniforme and orderly. By all this it evidently appears, how greatly necessary a prudent experience is, both for the begetting, and augmenting, as of Amitie in general, so more particularly of our friendship with Christ. An Election of a friend, founded on a prudent experience is ever most sirme, barmonious, and inviolable. And nothing makes the Saints walk more orderly with Christ, as their friend, than a prudent experience of bis and their own waies. But of this more in the Perfective Laws of friendship.

3. A facile 3. This Prudent disposement of our

method of learning our duties.

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waies, is also stiled equalma, a facile or easy

method of learning; which they define d a good disposition of the soul to learne speedily. By this good disposition of the soul it is supposed, they mean, a greatnes of mind, and facultie of conjecturing at that,

d evundessa evovia duxus mees taxo uabhores. Plat. Del. fol. 413. evovia, i. e. generositas anini, & vis conjectandi id quod quemque deset. Ser.

which most becomes every one. And surely al wil grant, such an easie method of learning, or facultie of conjecturing at what is most becoming, is very necessary to al friendship, and more particularly to the Saints Amitie with Christ. The more skilful men are and facile in learning their duties towards Christ, without al peradventure, the better friends they wil make. Such conjectures are most happy and successful for the begetting of friendship.

4. This prudent disposement of our waies 4. Facile is farther named, sumoeia, a facile progression, progression.

or easie method of procedure: which they define, e a sirme Facilitie of rational judgement; whereby our actions

ε ἐυποεία ἐυκρίνια κρατητική τε λυγισμένε. Plat. Def. fol. 414.

and waies are regulated and ordered in the best manner. Which also greatly conduceth both to the begetting and maintaining of al friendship, Human and Divine.

5. Lastly, This prudent disposition of our Dexterities waies and Actions is most properly called What.

Figiolus, Dexteritie: which is an habit of prudence governing and directing at means so as they may al, in their respective stations, most directly

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f utinur fruendis, ac fruimur utendis, August.

directly conduce to their end. Than which, what may we conceive to have a more foverain influence on all friendship, but more immediately on our friendship with Christ? were Christians fo prudently dexterous, as to use and enjoy al things in subservience and Subordination to Christ, and their friendship with him, to what a rate of communion with him might they attain? what incomparable friends would they make? how vifible and glorious would their friendship with Christ be? But this is the bane of al our Amitie with Christ, (which is also most egregious imprudence) we confound the order and feries of means and end; f me enjoy things to be used, and use things to be enjoyed. enjoy the creature and use God; we make the world our friend, and Christ its fervant : or else if our end be right, yet there is too oft a confusion and disorder in the use of means: How violently busie are we oft about trifles, and how trifling about things of the greatest moment? how do many feerning friends of Christ, toll and sweat for earth, if not for Hel, but sport and play with Heaven? Yea, do not too many friends of Christ, for the main fincere, engage their bands, if not their thoughts and bearts, in fuch a croud of worldly affairs, though materially good, as that their spirits are distracted and unfitted for conversation with Christ as their friend. This feems to have been the folie of Martha, for which she is friendly, yet sharply, rebuked by her Lord, Luk.

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Luk. 10. 40, 41. 2. 40. 'tis faid, Martha Luke 10. was cumbred about much ferving. The fer- 40, 41. vice the was emploied in, was materially good, yea of the best kind : for what more laudable, than to provide for her Lord, who was fo good a friend? yea, the thought it fo great a piece of fervice for her Lord, as that the comes to him, with defires that he would dismisse her Sister Marie, to affist her. Wherein then lay her blame? why, it lay in this; fhe wanted this facred dexteritie, or facilitie of disposing and ordering her Affairs. For 'tis faid, v. 40. She was cumbred about much service. Though the Service was of the best kind; and both an effect and argument of her friendship with Christ, yet it was, 1. Too much: She wantwei Toxxin Stanovias. ed dexteritie to give the just Seanoven usurpant de miniweight and mesure as to the steriis hujus vita. Grot.

quantitie. 2. She wanted also dexteritie, as to the manner, or right ordering of her Service : for the was cumbred, were also or hurried here and there; ful of confusion and disorder. Yea 3. These burries so far prevailed on her spirit, as to cause a distraction and schisme therein : so v. 41. Martha, useures. Martha thou art careful, or, as it were, torne in pieces with anxious folicitous cares. Whence 4. follows another defect as to dexteritie, 'tis faid : She was troubled. The

Tuefa(eiv, inquiunt Graci Grammatici, proprie & andor ragaga: unde porro ad catera transfertur. Suidas exponit quelles. Distraberis, Latini dicerent, Grot.

word fignifies f fuch a trouble, as procedes f Togka-

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from the raging of the Sea, when it casts up mud and filth, or from troubled waters. when the mud is ftirred, &c. Her spirit was so disturbed about those two many things, as that it east forth many dirty thoughts, &c. s. She wanted dexteritie as to the timing of her Service: It had been more fit for her, at this time, to have, with her Sifter Merie, minded that one thing necessary, namely communion with her Lord in Spirit, mentioned v. 42. But one thing is needful and Marie bath chosen that good part, &c. What was Maries choice? why, 'twas, as v. 39. to fit at Christs feet, and enjoy more spiritual communion with him. Thus we lee, how far good friends of Christ, for want of this prudent dexteritie, or holy skil to order their Affairs aright, may, even in their fervices for Christ, fal into many errors and miscarriages, even against those laws of friendship they professe. As al Vice, whether natural or mo-

g n wo nania a vapuccia, n 3 apeln acuovea ein. Plato Phado 92.

ral, consists g in an Ataxie, or disorder, and consusion; so al Grace in an Entaxie, or good-order, and barmonie.

Pythagoras. Hence some of the Philosophers held, that Virtue was nothing else but a symmetrie, or Harmonie. And it this Good order or Harmonie be essential to al virtue, how much more than is it requisite to friendship, especially between the soul and Christ, which is one of the highest degrees of virtue. The poor Philosopher could tay, h that the whole

avequine cupuluies re & evaquosias Seiras, Plato Protag. 3.
sel. 326.

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life of a man should confift of a good ryme, and right barmonie : Whence he makes Harmonie and Symmetrie to be the foul, not only of the moral, but also of the natural World. Is not this more properly applicable to the Prudent Saints friendship with Christ ? what does order, the more spirit, animate, beautifie, and confirme soul of Amitie with Christ, than an holy order, and Divine Harmonie in our waies and converfation? And what can be more foverainly efficacious, and expedient for the begetting this facred order, than this spiritual, prudent Dexteritie, which we have been treating of? Spiritual light and prudence is the best orderer of things: Sinners void of the light of life, are loged in the grave of fin, where there is no order, but confusion; yea their light is darknes, as Job speaks of the natural death, Job 10. 22. A land of darknes, is darknes it Job 10. 22. self, and of the shadow of death, without any order, and where the light is as darknes. Sinners, whose light is darknes, cannot but be full of disorder and confusion: for al disorder comes from darkness. Thence Job 37. 19. Job 37.19. 'tis said, me cannot order our speech by reason of darknes. None can order their words and maies aright, but such as are indued with the spirit of God, and saving light. Whence David praies, Pfal. 119. 133. Order my steps Pfal. 1191 in thy word, i. e. cloth me with a spirit of 133. wildome, or prudent dexteritie, that so I may order my steps according to thy word, and approventy felf thy faithful friend. And fuch as do thus prudently order their waies, have

have a promise of the highest manifestations Pfal.50.23. of Divine friendship, as Pfal. 50. 23. To bim that ordereth his conversation aright, wil I then the falvation of God. We fee then how effentially, and universally useful this Divine Prudence is, both for the production and confervation of friendship in general, but more particularly, of that Amitie which ought to be 'twikt the foul and Christ. I shal sum up the whole of this particular in a brief character of Divine Prudence, as it relates to friendship with Christ. This spiritual prudence is i an Intelligent eye, which contemplates those incomparable beauties, and trangor, Jambl. Scendent glories that are in Christ: it is a ex Pythag. Spiritual tast which savors and rellisheth those incomparable sweetnesses that are in Christ : It is the greatest inventresse of means most expedient for the enjoyment of Christ, as our friend It is a k sucred orderer, which prescribes the best Directorie for our waies: It is produced in a pure mind; which reflecting on Christ, beboldeth in him a most beautiful exemplar or Idea for al its maies: It is I the Corrector and Governor of al our paths; m which referring al to the Divine patterne, brings us into the nearest Assimilation to, and communion with Christ as our friend. O! what need then have the friends of Christ to studie and pray for this

Divine prudence ? Jam. 1.5. If any lack wif-

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CHAP. III.

The Election of a fingle Christ in oppofition to Sin, Self, the World, and the Law.

SECT. I.

The Saints friendship with Christ is conjugal; and therefore Christ is fingly to be Elected.

A S the foundation in Artificials gives A union, and strength; and the Head in Naturals affords Influence and Conduct to the Heart the whole bodie: the like does Prudence in Morals; particularly in Friendship, as it has been shewn. But yet if Prudence be the root and Head, the Wil is the Heart, where friendship has its proper Seat and Throne: So that, not only a found Head, but also a fincere heart is effentially and fundamentally necessary to the constitution of true Amitie, whether buman, or Divine. This leads us to the remaining Characters of the first fundamental Law of friendship; namely, that it be founded on a single complete election of our friend, and that for himself. Their Adjuncts or Attributes, given to this Election, refer both to its object and subject, i. e. we must chuse a fingle complete object, for it self,

A found Head and a fincere great iprings of al friendthip.

with

with a fingle, complete Heart. Wherefore we shal discourse of these Attributes under

both their references.

I. Touching the object of this Election.

First, As for the object of this Election it must be fingle, and complete, in al friendship, whether human or Divine. We shal, with the Lord's gracious Affistance, examine each of these in their order.

1. It must be fingle either, I.Comparatively.

First, The Object of this Election must be fingle, at least comparatively, if not abso-For, (1.) Al friendship amongst lutely. men requires, that its object be comparatively

Or z. Abin conjugal friendthip.

fingle: that is, that the heart admits not of any corrival, or other friend, who stands in direct opposition to, or competition with his elect friend. For every one may be justly reputed, so far an enemie to his friend, as he is a friend, though but secretly, to his But (2.) There are some friend's enemie. folurely as kinds of friendship which require a single object absolutely; as that between conjugal Relations. Conjugal Amitie, as such, absolutely excludes al degrees of comparison, in the same kind, as to al other lovers and friends. He or she that has the least degree of true conjugal love, or friendship for any other perfon, fave that to whom he or she is joyned, by a conjugal Election or Mariage-consent, offers violence to the very fundamental Laws of conjugal friendship, and may be accounted an Adulterer, or Adulteresse; at least so far as this irregular passion prevaileth. For the very formal nature or reason of conjugal friendship excludeth al corrivals, or copartners with

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with its friend. This is a fealed fountain; if any streams iffue forth to other lovers, the whole is poisoned, Prov. 5. 15, 16, 17, 18,

19, 20. Prov. 2. 17. Cant. 4. 12.

Christ and a gracious soul; it is conjugal, friendship and therefore requires absolutely a single ob- betwixt jest of its election or choice. That soul his friends who admits any other but Christ, to share conjugal, in the same Kind of conjugal Affection, and therewhich it owes to Christ, is guiltie of spiri- fore the tual adulterie, and fornication. There is a single. ful character of a foul espoused to Christ, Cant. 4. 12. a Garden enclosed is my Sifter, Cant 4.12. my Spouse, a spring shut up, a fountain fealed, i. e. her conjugal friendship is wholly referved for Christ, and for none other. Whence v. 8. he cals upon her, to come from Cant. 4. 8. the Lions dens, from the montains of the Leopards, i. e. to renounce friendship with al old lovers, which were either open or fecree enemies to him. For as the Lion lignifies an open herce enemie, so the Leopard or Panther implies a cunning, flie enemie, which, under pretence of friendship, does more effectually hurt: b For this Beaft is estimed a friend to all Beafts except the Dra-

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Now such is the friendship betwixt The

h Non patitur Divinus ponfus illam quan tori focian habere vult, morari in sylvestribus lo- cis, ubi Leonum sunt & pardorun cubilia. Sanctius in 1.

tie of his skin, or sweetnes of his smel allures all beasts to him. Whence Antichrist, that great enemie of Christ, is Rev. 13. 2. reffembled under this symbolick Image of a Leopard; which fets forth his

gon; and thence by the bean-

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fecret, cunning enmitic, mafqued under a pretext of seeming friendship. So Hos. 13.7. We have the Lion and the Leopard joyned together, as expressive of Gods open and secret enmitie against his backfliding people. Thus Christ admonisheth his spouse, to refuse friendship with al old lovers, which were either Lions or Leopards, open enemies, or false friends to him, that so she might be as a garden enclosed, a spring sout up, a fountain sealed for himself, and himself alone. like Admonition Christ gives his contracted spouse, Psal. 45. 10. Hearken (O. Daughter) and confider, and incline thine ear: forget also thine own people, and thy fathers house. 11. So shal the King greatly defire thy beautie : for he is thy Lord, and worship thou bim. That this is spoken of the Spoule or friends of Christ, the very Title of the Psalme imports, which is a fong of loves, i. e. betwixt Christ and his conjugal friends. What then does Christ exhort his conjugal relations

20, II.

Pfal. 45.

i UDO fignifies both diligent Attention, and also Obedience.

oblerve.

& 1871 Which denotes vigilant circumfpection and deep deliberation.

unto? (1.) i To bearken; i. e. to give diligent attention to those conjugal Articles, or Laws, which were incumbent on her to (2.) Not only diligently to attend, but also to consider, i.e. k to confult, deliberate, and weigh exactly, what are the most proper expedients and

means, for the completing and perfecting her

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her conjugal union, and communion with her Lord. And then the Pfalmist proposeth, (3.) That she l'incline ber ear : i. e. not only i.e. Bend confider and advise warily about the means, thine but also chearfully to confent unto, and em- heart to 2 brace fuch as were most expedient for the readie cleaccomplissment of her end. She was to fure. confider and debate long, and maturely, about such means as were best for the accomplissement of this so happy match; but, the deliberation and consultation being over, the was to incline ber ear, and Speedily i. e. chearfully to confent, means, which were execute those judged fittelt for the attaining her end. Thence (4.) the Pfalmist acquaints us, what the first and main of these means were; namely, Forget also thine own people and thy fathers house. As if he had said, look as those who enter into conjugal friendship and relation, have their conjugal Affections so far melted and diffolved into their beloved friend, as that they do in a manner forget al old relations, though never fo near allied by bloud, even Father, Mother, &c. m so must m mount thou have thine heart divorced from al old Et Oblilovers, though never fo near akin to thee, viscere poif thou wilt enter into a conjugal friendship pulitui, with thy Lord. Conjugal Affection and relation contracts and gathers in the Affecti- i. e. Mo-

& Domus rum patrice

& ritum. Vates sponsam admonet, si sponsam velit amore sui accendere, necesse effe, ut sue Gentis at paterne Domus, corunque onnium, que antea chariffina habuit prorsus obliviscatur, ac marito tantum placere Studeat, Muis.

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ons,

ons; which lie loofe and in commun among

many friends, to one fingle person: so must the eonjugal friend of Christ, cal home his scattered and wandering affections, and cause them al to center on their best beloved. Whence it follows. (5.) v. 11. So shall the King greatly defire thy beautie, i. e. Be thou wholly for him, and he wil be wholly for thee: let thy Affections be taken off al old Lovers, and Knit entirely to him, and his Affections shall be entirely knit to thee: be thou content with him, and he shal be content with thee: let the King have his Throne al alone in thy heart, and his heart shal be as it were alone fet on thee, So hal the King defire thy beautie. n And thence (6.) follows the second rea-Son, why she should forget her own people and

ad rt cur Audere debeat, ut placeat ma-

fathers house: For he is thy Lord, and worship thou bim, i.e. He is not only thy Husband rito. Muis, but Soverain Lord, to whom al Divine Adoration and worship doth appertain : wherefore if thou reservest, in the Supreme conjugal bent of thine heart, which is thy Lords Temple and Throne, any secret baunt for old lovers, thou art guiltie, not only of Spiritual Adulterie, but also of Idolatrie : for be is thy Lord, whom alone thou must adore, or worship, with spiritual-conjugal faith, love, and obedience. Thou art militaken if thou thinkest to mediate a league of friendship, betwixt thy New Lord, and old lovers: no, he wil have his alone in the inmost bent of thine heart, which is his facred Temple, or rather the Holy of Holies, where none may enter, e

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enter or Loge but himself: there is room for other Lovers in the out-loges of the Affections, but none here, in this facred Bent of thine heart, fave for thy Lord: he alone must be extolled and worshipped here. He that studies, and indeavours to make a composition betwixt Christ and any old friend, so as to allow them both a share in the inmost benz of his piritually conjugal love, does but delude himself with a framed shadow, or Idol-Christ, of his own funcie. A compound-Christ is a false Christ; if we chuse not a fingle Christ for our friend, we chuse nothing, but a coined Idol of our own deluded hearts: he that addes any thing to Christ, as a copartner in his spiritual conjugal friendship, deftroyes the whole of Christ, as to benefit. Al this is let forth to the life in that Parable, Hosea 3. 1, 2, 3. v. 1. Then said the Lord Hos. 3. unto me, go yet, love a woman (beloved of 1, 2, 3. her friend, yet an adulteresse) according to the love of the Lord toward the Children of Israel, who look to other Gods and love flagons of Wine. The case stood thus: The Jews had entred into a conjugat covenant of friendship, with God, as you have it, Fer. 2. 2, 3. Iremember the kindnes of thy youth, the love of thine espousals, &cc. But Ifrael had broken her conjugal covenant with God, as this Prophet Hofea declareth at large, chap. 1.2. whence She is here stiled an Adulteresse, because, albeit she retained the profession and worship of God in part, yet she looked to other Gods, and loved flagons of Wine :

o Propter volaptates colunt Idola, masis de victu, quam de Dei cultu solliciti Tarnovius. Intellige hos de Idola-latea um conviviis: plevumque enim hac conjunguntur, spersticio en luxus. Rivet.

Wine, o: i. e. she found good emolument, or incomes of pleafures and riehes by the flagons of Wine, or drink offerings which were poured forth to other Gods; therefore she looks towards them, or gives them a share in that conjugal

friendship and worship which was due to God asone, as Zeph. 1. 5. Yet for al this, though Israel had thus broken medlock with God, yet he had an affectionate compassionate eye towards her : The was beloved of her friend though an adulteresse; God had a mind to enter into a new covenant of conjugal friendship with her : but how? would God be content that Ifrael should lie in commun for him and Idol-Gods? No; but first he redeems her Affections by out-bidding other lovers; and fo wil have her as a garden enclosed and a fountain sealed, proper to himself. So v. 2. So I bought her to me for fiveteen pieces of Silver, &c. V. 3. And I faid unto her, thou shalt abide for me many daies, thou Shalt not play the Harlot, and thou shalt not be for another man, fo wil I also be for thec. As if the Lord had said: O my backfliding Spoule, I have yet once again ransomed thee both by price and power, from thine Idol-lovers; look wel to it, that thou play not the Harlot again: be thou for me, and not for any other lover, and I mil be for thee: approve thy felf a loyal friend to me, and dont not but that I shal approve my

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habet, fed illam admittit, quam

is auen habet coram, objicit;

my felf so to thee. Thus Cant. 6. 3. I am Cant. 6. 3. my beloveds, and my beloved is mine, i. e. I am wholly and fingly for my Beloved, as he is

wholly and fingly for me : I am in regard of conjugal sieut speculum figuram nullam love and Subjection, not mine own, but his; as he is, in point of conjugal love and care, not his own but mine. Its true, my beloved ceaseth not

fic Sporfa fidelis prater fonfum nullum ad af oft am admittit. Sanctius. to be his own, when he becomes mine; but vet he demeaneth himself as if he were not his own; he affumeth fuch intimate Relations, and bowels, of an bushand, friend, favior, &c. as bespeaks him wholy mine, and therefore it is my dutie to make over my felf, my Thoughts, Admirations, Affections, Perfor and al to him; so that I am now to mind, admire, live in, polleffe, enjoy; and de-

light in him, and not my felf , I am to re-

ject every Idol-lover and friend to and ada Thence God tels the Mraelices, that he would not deliver them, til they had put away their false Gods, Judges 10. 13, 14. Judg. 10. Tet ye have forsaken me, and served other Gods: 13, 14, 15. wherefore I wildeliver you no more. Go crie unto the Gods ye have chosen, and let them deliver you in the time of your tribulation. God upbraids them with their Idol-Gods and false lovers. But yet when the Israelites had put away their Idols, and humbled themselves before God, it is said the Lord's ful was grieved for their miserie, v. 15, 16. The like Hof. 14. 3, 4. When Israel is Hos. 14.

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brought 3, 4, 8.

brought to renounce al Idol-lovers and false Gods, then, and not til then, Christ comes in as a friend, promising to beal ber back-flidings. So v. 8. Ephraim shal say, what have I any more to do with Idols? and what follows? I have heard him, and observed him, &cc. Christ wil never hearken to us as a friend, so long as we have to do with Idols.

Hof. 2.

Thus Hos. 2. 15, 16, 17. when God takes Israel again into Covenant with himself; he wil have her forget the names of Baulim, her old Idol lovers, and cal him Israel her Husband. Thus the soul, that enters into a conjugal friendship with Christ, must be for him singly, and for none other is he must not adde to or compound any thing with Christ, but must bid adien unto, and abandon at old lovers, which may pretend unto, or aim at the least share in the bent of the heart, or that conjugal Affection which is alone due to Christ.

avery their the Gods Judges 10. 13, 14

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SECT. 2. material violette

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Reprobation of Sin, by the friends of Christ.

But now to descend to particulars, Four old there are 4 old friends, or lovers which which prepretend unto, and aim at an interest in that tend a conjugal affection and friendship, which is share in alone due to Christ; and those are, I. Sin. our conju-2. Self. 3. The World. 4. The Law as a Co- gal love. venant. The first two are interne, and bosome-friends; and therefore more apt to betray us: the latter, albeit more externe and forrein, yet are they exceeding dangerous, and very prone, either by their smiles, or fromns, to get a share in that conjugal friendthip, which is due to Christ. Whoever therefore does really intend and defire, to enter into a solemne League and Covenant of Amitie with Christ, must abandon each of these, so far as they stand in opposition to, or competition with Christ; who must have his royal Throne, al alone, in the bent of the heart. And this indeed fuits with the nature of al election formally confidered: For nal election, in its strict notion, does import n'cujus est a reprobation of something : he that elects approbare one thing, reprobates another. So he that ejus eft reeleds Christ for his friend, must reprobate or refuse al these old Idol-lovers, so far as they pretend unto any share in that conjugal Affection,

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fection, which is due to Christ, and to him

1. The friend of Christ must reprobate and reject fin.

on or rois avfois orgon, no or rois avfois experi. Aritt.Rhet. l. z. c. 4.

1. He that wil elpoule Christ for his friend, must absolutely renounce, yea, bid open defiance unto fin, that bosome inmate, which pretends much kindnes for us, but is indeed a sworne enemie, not only unto Christ, our best friend, but also to our selves. The Philosopher could tel us : o That those who are ernly friends, have the same enemies, and friends. This holds most true here; he that is a friend to Christ is an enemie to fin; and to on the contrary, he that is a friend to fin, is an enemie to Christ. To pretend unto an election of Christ as our triend, without any fincere reprobation of fin, is a contradi-Gion in Christianitie. What? a friend of Christ, and yet reserve secret banns for beloved lusts? a friend of Christ, and yet indulge thy felf in lecret, if not open fins? a friend of Christ, and yet one that doest allow thy felf in known provocations against Christ? a friend of Christ, and yet as vain in thine apparel and gestures, as frothy in thy discourfes, as volupruous and flesh-pleasing in think use of the creatures, as proud and scornful in thy behavior, as vain-glorious in felfemaltation, as worldly and greedy of lucre, as other worldlings? oh! what a monftrous contradiction is this? Again, art thou? pretender to friendship with Christ, or yet 1 frequent, yea wilful neglecter of Christian duties, both private in thine alone, or retirements, and more publick in thy relations? Art

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Art thou an Angel in the Church, but a Devil in thy familie, at least in thine own heart? Certainly if this be good friendship with Christ, then Hel is crouded with a world of good friends of Christ. Such false friends were those apostatizing Jews, Zeph. 1. 5. who swear by the Lord, and by Zeph. 1.5. Malcham: ליהוה (not by) the Lord and to Malcham, i. e. they professe friendship to God, yea bind themselves to him by an oath of Allegiance and Supremacie, to be for him and for none other : but yet under hand, they frear also to Malcham: i. e. their Idel Moleck, to whom they give allegiance and homage as wel as to God; Which indeed was a flat contradiction. God and Baal can no more be reconciled. than Heaven and Hel. This is the commun case of a world of seeming friends: They (wear both to the Lord and to Malcham: they professe conjugal friendship to Christ, and yet retain some Idol-luft, some Image of Jealousie, which must go balves with Christ. Thus do many false friends of Christ, studie and meditate, how they may mediate a league between Christ and list: Christ they must have, to quiet the clamors of conscience, and lust they must have, to quiet and content their hearts: hence they compound al differences betwixt Christ and lust. This is an Hel-bred friendship, yet too commun among the croud of Proteffors.

Neither wil every laxe and partial repro- How far a falle friend of Christ may procede in the reprobation of fin. bation

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bation of im suffice, to constitute a sincere! election of, and conjugal friendship with Many a feeming friend of Christ may procede very far in turning from fin, and yet never turne to Christ; yea continue stil a secret, and at last turne an open enemie to him. How far did Herod go in joyful attendence on John's Ministerie, and Reformation, til it came to part with his Herodias? and then he chuseth to part with John's head, and life by Christ, rather than with her, as Marc. 6. 10. Luke 3. 18. Did not Demas procede far, and cleave long to Christ? was he not much estimed by the Apostles? Do they not make honorable mention of him in their writings? And yet did not the love of this world to far prevail upon him, as that at last he left Paul, and the work of the Ministerie, and turnes Merchant, 2 Time 4. 10. he hath for saken me and loved this prefent world, he forfakes Christ, and Christ forfakes him. (1.) A false friend of Christ. judgement. may have many dreadful apprehentions of the damning nature of fin; yea he may feel some scorching terrors, and beats of Divine wrath in his conscience for fin; which may fil him with great indignation against fin, so far as it carries a sting and torment in it; and yet al this while he allows and approves of it in his heart, as sweet or profitable: he may have a judgement of contriction and Discretion against , as it is the fuel of Divine wrath, or hel are, and yet he may have a judgement of Approbation for fin, as pleasing

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Jing to corrupt nature. (2.) Neither 2. As to may the falle friend of Christ, have his will Judgement only turned against sin, but his beart also may, in some mesure, by many faint wishes, partial voms, and legal Covenants against sin, very far depart from it. How many pretending friends of Christ are there, who make solemne vows against their fins, but after their vows make inquiries, (as Solomon observes) how they may reconcile their Lusts and Christ? Do not many, with solemne protestations, turne out sin at the street door, as a rebellious son, and yet foon after, take it in again at some backdoor? Are not many mens covenants against fin, (1.) Either extorted and wrung from them by reason of the beats and gals of their conscience? (2.) Or partial? they covenant against some sins, that so they may retain other fins with more securitie. (3.) Or legal? they covenant against sin in their own strength, and so soon fal into the hands of that fin they covenant against: (4.) Or conditional? they covenant to quit fin, provided it wil not be a more dutiful obedient fervant: (5.) Yea, do not the most of mens covenant's against sin serve as a blind to concele their lins? yea, as food to nourish, frengthen, and improve fin; at least inward heart-lufts? Thus do many feeming friends of Christ make al their Vows and Covenants against their fins, but as expedients subfervient to the concelement, strength, and growth of fin. In brief, the bent of their heart

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g. As to conflicts with, and mortifica-ons of fin.

heart is towards fin, while they feem, with many protestations and vows, to reprobate the fame: they have fatherly bowels rolling towards sin whiles they seem most displeased with it: they are offended at fin, not because God is offended at it, but because it offends their peace, and troubles their confciences, &c. (3.) Yet farther; a false friend of Christ may arrive, not only to some faint inclinations and protestations of heart against sin, but also to some sharp combats with, and fome feeming mortifications of fin. The light of conscience may fight against the lusto of his heart: as it was with Balaam, Numb. 22. 18. externe branches of fin may be lopped off: Ads of fin may be suspended; some sins may be pursued even to death. Yea, not only outward Alls, but inward lustings may be in part quenched. Yea, the root of fin may feem very far mishered. And al this but feigned conflicts. and Superficial mortification of fin, which determine in the greater prevalence and fovereigntie of fin. For al their combats, and struglings against sin, do but more miserably entangle them in fin: while the acts of fin grow more feeble and weak, the inward Dominion of fin grows stronger, and more violent; like a torrent pent up with banks. The more emty the streams of sin are, the fuller is the fountain: when fin feems most asleep, it is oft least mortified, and most lively As in malignant diseases, when the bumor strikes in, it grows more incurable.

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Mat. 22. 25,-28. This is the cafe of many a feeming friend of Christ.

But now it is far otherwise with those What are who really chuse Christ as their friend of Christ's (1.) As to their Judgements, they ha'nt fincere only a conviction, but also a reprobation of sin: friends tothey see sin, not in the Devils minorating wards sin. As to glaffe, but in the magnifying glaffe of Gods their law: they contemplate fin not only in the judgements notion and Idea; but really, and intuitively: they see the thing it felf, and that in its monstrous ugly shapes, and aggravations: whence fin appears to them exceding finful, Rom. 7. 13. They see in sin al moral and Rom. 7.12. natural evil; al meaknes, povertie, servitude, nat imse; shame, reproche, deformitie and debasement of Bonlin. human Nature. And these their convictions of fin are real, spiritual, deep, feeling and confant : their eye lids are kept open, so that fresh light and convictions of fin break in every day more than other, as it was with Asaph, Plal. 77.4. Thou holdest mine eyes making. (2.) The 2. As to true friends of Christ, do not only fee fin in its fciences wlors, but also feel the weight of it: though perhaps they have not the melting sense of Christs love, yet they have the bitter fenfe of fin: 'tis true, they feel not alwaies the workings of their friendship to Christ, yet they feel the burden of their provocations against Christ; which is to them the worst of Hels: they find more malignitie, and bondage in The least moral evil of doing, than in the greatest natural evil of Inffering. (3.) Hence 3. 15to the loyal friend of Christ, has the Bent of the will.

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his heart strongly set against sin: his difpleasure against sin boils up to an high degree of batred, revenge, and Antipathie; which is the most deep, and rooted emnitie; that which springs from an instinct of Law of Nature, and vents it felf against the whole kind. So great is his hatred against fin, Pfal. 79. 10. Prov. 8. 13. Yea, he hater the very fin he commits, and loves the good he omits, Rom. 7. 15, 16. He has also a spring of godly sorrow in his heart! he is troubled and grieved for fin, not only because it grieves and troubles his conscience, but also because his best friend Christ, is grieved and wounded thereby : his heart bleeds for fin, because it caused the heart of his Lord to bleed to death: his fpirit is broken for fin, because the law of his God is broken thereby : his forrow for fm is very fruit-bearing, 2 Cor. 7.9, 10. (4.) Again, the real friend of Christ does not only bate, and mourne for fin, but also fight the Lord's Battels against fin. His heart takes part with God against fin, even when his members are engaged for fin against God, Rom. 7. 15, 16, 19. He fights against sin, not with carnal, or legal, but with evangelick and spiritual meapons, 2 Cor. 10. 4. For the meapons of our warfure are not carnal but mightie, &c. He takes unto him the whole Armor of God, Ephel. 6. 13, 14, &c. He takes the sword of the spirit, whereby he lets forth the heart-blood of fin, Rom. 8. 13. make

makes use of the shield of faith, dipt in the blood of Christ, which is very efficacious to keep off the fierie darts of luft, Heb. 9. 14. Neither are his conflicts against fin at a distance only, but very intimate and close, in the same facultie; Divine light against carnal wisdome, love to Christ against finful lusts; godly forrow against carnal grief: these fight hand to hand, in the mind, wil, and Affections. Neither does he fight against groffer fins only, but also against more spiritual, refined lusts; as spiritual pride, unbelief, self-love, bypocrifie, carnal confidence, presumption, formalitie in duties, bard-heartednes, carnal seouritie, and spiritual sloth. Moreover, he has more vehement conflicts with his beloved darling lusts; such sins as are most flesh-pleasing or profitable; most presuming, and domineering, Pfal. 19. 13. which do more easily befet him, and for which corrupt nature does most cater, and provide. But above al fins, he is mostly vexed with, and therefore most vehemently set against his corrupt Nature; which is the heart, the curfed root of bitternes, the poisoned fountain, that gives life, malignitie, and venome to al other fins: he Arikes not only at the branches, but laies the axe to this root of in: he endeavors not only to purge the ftreams, but also to sweeten the fountain: his main work is not only to cure the botches and breakings forth of fin, but to drive the malignitie from the beart: though E 3

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fin may gain some loging in his externe members, yet he wil allow it no quite abode in the heart, Rom. 7. 22, 23. In thort; the fincere friend of Christ, albeit he may be oft foiled by fin, yet he rifeth again; yea he fals forward, and gains ground by his fals: his being foiled by fin, does end in his greater victorie over fin; in that it makes him more bumble, felf-denying, believing, &c. So that oft, when the Adi of fin are most violent and strong, the Dominion of fin is most imporent, and weak; as it is with nature in dying pangs, he even then overcomes most, when he seems most overcome by sin : Sin is not only affeep, or Sick, but dead in him : and the death of fin is the life of his friendship with Christ. His reprobation of fin ends in the election of Christ. Heb. 6. 1. These are the postures of Christ's friends towards belee sign, and for which divided manned does must easier in direction. For above

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SECT. 3.

The Election of, and Amitie with Christ. presupposeth the Renunciation of irregular Self.

A Nother great corrival, which sues In for an interest in that conjugal Amitie, and friendship which is due to Christ alone, is felf. This is a more secret and a renunciflie competitor with Christ, but by so much ation of the more dangerous, Self is a more masqued irregular. enemie; which oft carries the face of a friend, not only towards the foul, but towards Christ also: and yet there is not a greater enemie in the world, either to Christ or the soul, than irregular, inordinate, and lamleffe felf. 'Tis therefore great folie, yea madnes, to imagine there can be any true election of, and Amitie with Christ, unlesse there be first a divorce from, and Abjuration of Self, so far as it stands in opposition to, and competition with Christ. This is evident even from the universal Idea or general nature of Friendship, Philosopher can tel us, that, P they are avaricious, sordid persons, who seek to gain by their friends, to whom they ought to give, i. e. they, who make felf the

2. The Election of Christ pre-Supposeth

Self-denial, effential to al Friendship.

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Irregular felf is

only measure of their friendship, are good

friends to none but themselves: for you may expect friendship from them, no longer than they may expect advantage and profit from you. He that regards himself only, and converts al his thoughts and studies to his own Interest, is the worst in the world to make a friend ot : because he usually fails his friend most, when he has most need of his friendship; namely, in times of difficultie. The felfish man wil part with his best friend, rather than with his carnal Interest. Yea inordinate, lamleffe felf, will not flick to offer violence, to al the fundamental and effential Laws of true Amitie, and friendship. For, (1.) q A friend is to be chosen for bimfelf: i. e. not for what good we are to receive from him, but for what good we fee and enjoy in him: This a felfish man minds not: he fees nothing defirable in his friend,

but what good he receives from him.
(2.) Again, true Amitie requires a likenes, yea some kind of unitie, and onenesse in principles, humours, dispositions, wils and Affections. But a selish man can no longer conforme to his friend, than his friend con-

ful of crosse principles, humors, dispositions, and Affections. (3.) The Philosopher, as well as Reason, tels us, that al true Amitie is

founded in virtue; and thence, that there is no found friendship but among virtuous per-

fons: but now the felfish person knows no virtue, but what promotes his great Hall

formes to his Interest.

the laws of friendship.

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self. (4.) Farther, true friendship requires mutual communion, communication, and resignation of al things. This a selfish perfon can no way approve of: mine and Thine are his fundamental Laws : he chuseth rather to enjoy his carnal interest, than his friend: he had much rather break a thoufand times with his friend, than once with carnal self. (5.) Again, confidence and dependence is essential to true friendship: but a selfish man has no confident, but self: he can trust his best friends no longer, than he has trial of them. Jelouste, suspicion and weuved w disbelief is the first Article of his Creed. anishv.

(6.) True friendship requires, that me do or Suffer any thing for our friend: But now a selfish person can do but little, and suffer much leffe for his friend, (7.) Lastly, Fidelitie, and constance is fundamental, and neceffary to true Amitie: But alas! how mutable, how inconstant, how disloyal is a selfish man to his best friends? Hence the Philoso-

pher concludes, q That friend-

thip is not to be taken up for riches or any politick Interest: because such an Amitie bas nothing stable in it, but its Instabilitie or inconstance. And thus much experience tels us,

that friendship taken up on base selfish Interefts, is most inconstant : for the least mistakes, prejudices, crosse humors, passions or dissatisfactions oft' turnes such friendthip into secret, if not open enmitie. By

प्रसमीय परे रेकरे अस्मार्थ-דמין אן ישל אסאודוגפין Sundusar alavar diapor-ESEV DO SONO TETOV ETS BEBONDY, ETE MOVIMEN ED. Plato, Conviv. fol. 184.

al which it appears, that they, who enter into a league of friendship for base selfish ends, wil foon come to an end of their friendship. Whence also it is manifest, that self-denial is essential and fundamental to al

true friendship.

Self-love Christ's greatest enemie in 7 regards.

Neither is this felf-abnegation fundamentally necessary to buman friendship only, but also to Divine. Spiritual Amitie With Christ is no interessed Love : that lamlesse Lord, or rather Tyrant, Self-love is the greatest enemie Christ has. For (1.) whatsoever pretensions of Amitie to Christ it may make, yet the intrinsick and secret mesure of al its kindnes to Christ is self-interest : so

#St. Arift. on bas

much the Philosopher affures r bixavlo o aura evena us, r that the felf-lover ads AUGITERIS - 10 west 70 wholly for himself, either according to bis proffit or pleasure. (2.) Again, self-love

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fils the heart with a world of prejudices against Christ. O! What unbelieving 7eloufies, what groundles surmises, and suspicions; what cruel, severe, and hard thoughts of Christ have felf-seeking profesfors? (3.) Whence also comes that obstinacie, contumacie, fout-heartednes, and inflexibilitie or stubbornes of mil, which is in many pretenders of friendship to Christ, but from proud I DINAUli- Self? Sfor Self is the proudest thing in the world: it affects no lesse than a Deitie, or equalitie with God and Christ; and therefore its wil must be its law; it is impatient of any yoke, though never to sweet and easie.

as, 100 11carias. Suidas.

easie. (4.) Self-love is the greatest enemie to Christ, because it is ful of self-flatterie, presumtion, and carnal fecuritie. Holv Self-despair is the best foundation for friendthip with Christ; because it makes sinners fee and feel their absolute neceffitie of Chrift.

I must have Christ or I die, faies the felf-despairing foul. t But t Cacus sui amor hominibus now felf-love fils the foul with persuadet, Nihil odiosum fibi ingroundles prefuntions, and

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carnal confidences: if fin be but afleet, or fick, felf perfuades the finner, that fin is dead : if there be but a few feeming good actions, felf-love prefumes that there are alfo good Affections : If there be fome legal forrow for fin, this affection of felflove falfely concludes, there is an barred of fin, &c. (5.) Lawlesse self is a great bar to friendship with Christ, in that it is the cause of al sin, and so of differmitie from, and rebellion against Christ. That self-love is the cause of al fin, the poor blind u Philosopher can in- u To Al candois ye man-

fructus : for (faith he) be lov apaglupator, Sia ? that loves, is blind about that or existy yiyveron exaopoded saute elliar, altistre, Ot. Plato Leg. 5 f. 731.

be loves; and so be imagines there is greater bonor due to himself than truth. Again, al sin springs from an inordinate oppetite of some lower good: and the true cause why any do inordinately love any lower good is, because they do inordinately love themselves. Hence (6.) Self-love puts another bar to Divine Amitie with Christ, in that it is the cause

of

of al manner of confusion, and disorder in the foul. Friendship with Christ, is (as we have before Chap. 2. (hewn) a very barmonious, regular, and orderly thing : But now that lawleffe Tyrant felf breeds al kind of So Plato excellently philosophiseth, confusion.

w rueavvinds en auto o or Moraex &, Oc. Plato Repub. 9. tol. 579, -- 577.

shewing, w bow Tyrannick felf-love lives, as an absolute Egas, & Taon evagyia Monarch, in al manner of confusion and irregularitie, &c. (7.) Lastly, lawlesse self is most obstructive of Divine

Amitie with Christ, in that it makes men double minded, disloyal and unconstant in al the offices and duties of friendship towards Christ. Self-seeking professors are indeed friends to none but their own bumers, luft, and Interests: whatever fair pretences they make to Christ, yet in truth al their friendthip is concluded within their own fphere: felt is the centre and cironmference, where a the lines terminate. Tis true, they will perhaps in some leffer concernes, where leff is not invaded, appear for Christ, that fo they may in concernes of greater consequence act for themselves: they live and die with in the circle of their own private Interests: they really adore and worship no God, but felf. Whence 'tis impossible that fuch, whose ends differ so vastly from Christ's, should maintain entire, and long friendship with him. Divine Amitie with Christ is lined with a world of difficulties; and therefore it needs a world of courage and resolution:

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resolution: Cowards wil make no good friends of Christ; because they are below the lowest office of friendship. But self-love is mighty cowardly and timorous, as also flotbful and lazy : it cries, there is a Lion in the way, if but any shadow of danger. Tis true, a selfish friend may go, like Orphab with her mother, a furlong or two with Christ, so long as the way lies fair and direct for his own Interest; but yet he foon parts at the first crosse

& One keeps on with Christ til he comes to the croffe way of shame or reproche : another he walks

x Quia adbuc nimis inordinate te diligis, ided plene te resignare alsorum voluntati trepidas, Gerson de Imitat. Christi, l. 2. c. 122

with Christ, til he comes to the croffe way of povertie or need : others march with Christ, til they come to some fiery trial of persecution. This is most certain, that friendship with Christ, begun on base felfish grounds, will end in fecret or open enmitie: for when such seeming friends have attained their ends on Christ, they care not to have any more to do with him. We find this fully exemplified in many felfish friends that followed Christ, while on earth, for the leaves, or bag, or some such carnal So Joh. 6. 15. there are some Joh. 6. 15; intereft. feemingly fuch zelous friends of Christ, 26. as that they would come and take him by force, and make him a King. Ay but Christ puts no confidence in them : he knew their Jelfish designe, and upbraids them with it, v. 26. verily ye seek me because ye did eat

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of the loaves, and were filled. y Such basquetfriends are reproched by the Heathens. Neither were they long-lived-friends of Christ; for v, 60, 61. they are offended at him, and so quit his companie. The like instance we have, Job. 2. 23, 24. where many commit themselves to Christ, but he would not commit himself to them; because he faw they were but felfish false-hearted friends, which would ere long prove open enemies We have also a great instance hereof in zelous 7ebu, 2 King. 10, 15, 16. where he feems a forward and hearty friend

2 King. 10. 150 16.

of God; and cries out to Fehonadab, come with me and see my zele for the Lord. He pretends much zelous friendship for God, but he intends al for himself: Fehu seems to go far in the work of Reformation: oh! what an huge zele has he seemingly for God? But when it came to the hazard of his Crown, then the golden Calves must be fet up : he would rather venture the loffe of Religion, Christ and al, than the loffe of his Kingdome, 2 King. 10.29,31. He regarded not to walk in al the commandments of the Lard: Albeit he went far in Reformation, yet he durst not go farther than his

2 King. 10. 29, 31.

Interest attended him : when Reformation. and Interest crosse each other, then he breaks Where felf with God, and so God breaks with him, as v. 32. And 'tis worth our remarque, that the very same self-interest, namely his ambitious defire of the Kingdome, which made him feem to zelous a friend of God, against

is the cause of friendfhip, 'tis alfo the tuine of the fame.

Abab's

Abab's house, was that which at last turned his sceming friendship into open emnitie against God. For the same self-interest that engaged him for God, against Abab's familie, in order to the obtaining of the Kingdome, engaged him against God, and a thorow Reformation, left thereby he should again lose the Kingdome: which feems to be aimed at, Hof. 7. 1. when I would have healed Hof. 9. E. Israel, then the iniquitie of Ephraim mas discovered, and the wickednes of Samaria. Febu's ambition was very wel pleased, to join in the work of Reformation, so far as it conduced to his gaining of the Kingdome: but having gained it, the same self-love hindred him from joining too far in Reformation, left thereby he should again lose his Kingdome. Thus the same Idol-felf, which at first made him a feeming friend, at last made him an open enemie to God. So mutable and variable a thing is felf, and al friendship founded, and rolling thereon. And, as Ambitious felf thus far prevailed with Febu, so Avarious or covetous self no lesse influenced Judas, both in the election, and reprobation of Christ, as his friend: For the same avaricious bumor, which made him continue a friend of Christ, namely that he might have his bag or purse supplied, (for Judas was Christ's Bursar, as Job. 13. 29.) the same at last inclined him to lel his master and friend, for thirty pieces Such a visible curse is there upon of Silver. al selfish friendship, as that self-love is both the effective, and destructive cause thereof. By

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By al which it is evidently manifest, that inordinate felf is the Gangrene of al true friendship: so that nothing is more essential and fundamental to the election of Christ as our friend, than the Reprobation, abnegation and abjuration of tyrannick, lawles tels Renunciation of sin, without the renunciation or rejection of self, does but make men more secret, and cunning enemies of Christ.

A charafter of hypocritiek, partial felfdenial.

As to i. Selfwildom.

2. Self-humor.

3. Selfmerit.

4. The causes of self-denial.

1. From

feif-love.

And as there can be no espousement of Christ for our friend, 'til there be a divorce from felf; so neither is it every partial, inperficial, carnal, externe, legal, and hypocritick self-denial that wil serve the turne, to constitute a sincere friendship with Christ For it is most evident, that many denie themselves in some things, that so they may feek themselves more effectually in other-some. Others denie themselves much in profession, that so they may exalt themselves the more in Realitie. Some feemingly abase their own misdome, that so they may the more cunningly advance the same; as the Academicks, and Scept ticks of old. Others protesfedly croffe & thwant their own Inclinations; and humors; that fo they may promote their own merits. Others renounce their own merits and felf-righteousnes in profession, that so they may the more establish the same in their bearts. How much seeming self-abnegation is there in the world, which springs only from felflove? How many are there who feem to abase themselves in their own, and the

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worlds eyes, that to they may be extelled by other men? does not many mens felfdenial fpring only from carnal fear of Di- 2. From vinewrath; or from firmal pride and vain or, glorie? is not the felf-denial of many made 2. Spirituuse of only, as an artificial blind, or masque al pride. to cover over a totten base heart? do'nt they under a forme of self-abnegation, hide the power of buft? Is not the self-denial of many feeming friends of Christ only legal and forced; which at last ends in greater self-seeking and Apostosie ? certainly, such felf-denial is the pest of Religion, mere carnalitie, enmitie against God; yea flat Idolatrie; and therefore the greatest abomination unto God: so far is it from laying a foundation for Divine Amitie with Christ.

Whence it appears that that felf-denial, An Idea of which ushers in friendship with Christ, is of a more noble descent, and nature : it springs from a broad, inward, firitual, intuitive, feeling, living, and Divine light; discovering to from a spithe foul the universal pravitie, contagion, malignitie, povertie, nakednes, impotence, fervitude, yea Hel of fin, and miserie in corrupt of God. This Divine light gives the foul Nature. also a bright, spiritual, real, intuitive, affedive apprehension of the Justice, Puritie, Majestie, and Glorie of God; which makes the finner much more vile and loath some in his own eyes; as it was with Esaias, chap. 6.5. Esa. 6.5. who, having had a fight of God in his Gloric, v. 1. he cries out, wo is me, for I am undone, &c. This is the proper Genius and

carnal fears

true felfdenial which **fprings** ritual fight felves, and

Spirit

Spirit of Christs friends; the more real. and lively discoveries they have of the glorie of Christ, the more they loath, and abhor themselves, as not meet to come into the presence of Christ. Thus also Job. ch. 40. v. 4. Behold I am vile, what shal I answer thee ? I wil lay mine hand upon my mouth. So Job 42. 5. I have heard of thee by the bearing of the ear : but now mine eye feeth thee. What follows & v. 6. Wherefore I abbor my felf, and repent in dust and ashes. Job, having had a glimpfe of the Lords glorie, he looks upon himself as most touthsome and abominable : he is not only ashamed of, and grieved for his fin, but he loaths himself as one quite out of beart; he abhors himself as an unclean and abominable thing. And this is the fweet and gracious temper of every friend of Christ; so far as he sees the glorie of Christ, so far he loaths himself: the more highly he estimes, and affects Christ, the more deeply he disestimes, and disaffects himself: yea, he abbors himself so much, as that he would fain be severed from himself, and never own himself more: he looks upon himself as fit rather to be swallowed up of judgement, than capable of mercie; he is quite out of conceit, and love with himfelf. Thus also the Publican; who having had some glimpse of Gods justice and holines, Luk. 18. 13. (1.) He stands afar off: which argues a lively sense of his infinite distance from God. (2.) He would not lift up bis

eyes to Heaven, as deeply sensible of his own

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Luk. 18.

(3.) But smote upon bis unworthines. breaft, &c. as conscious of his own wretched finful state and condition. Such a deep lively fight, and fense of self-nothingnes, yea of felf-bel, brings the foul to an holy and happy felf-defair; which is an effectual door to faith and friendship with Christ. self-defairing soul is really nothing in his own eyes, though he hopes to be fornething by Divine vouchsafement : His own wife- As to dome, which perhaps he sometimes idolized, wisdom, is now to him mere folie, Gal. 6.3. His old and preself-presumtions, and Self-flatteries are, in sumtion. his estime now, as the Gates and Suburbs of Hel: he would not for a world be his own flatterer : he desires to be fifted to the bran, that so he might know the worst of his state. As for self-wil, he looks upon it 2. Self-wil, as no better than a self-bel: he accounts his own wil the most crooked, stubborne, perverse piece of the whole Creation; and therefore would fain have it broken and ground to powder; wholly melted and dif-Solved into the wil of God, Pfal. 131. 2. His 3. Selfself-forces, and self-strength, he judgeth to be forces. wholly infirme, and weak: and whereas formerly, his evangelick affiftances were improved for the Interest of self; and under pretence of depending on Christ, he really depended on himself; he now abjures al selfdependence, and counts al his strength to lie in his felf-weaknes, so far as it leads him to more complete and absolute dependence on righteous-Christ, 2 Cor. 12. 10. As for his felf-rigb- nes.

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teousnes,

Self-peace.
 Self-interest.
 Self-glorie.

teousness he looks upon it as most unrighteous; yea, as dung and dross in comparison of Christ, Phil. 3. 8, 9. His self-peace and security, is that which he daily watches and fighteth against. His carnal felf-intereft, is to him no better than felf-ruine. Self-glorie is his felf-shame, and reproche. Thus is the true felf-denying friend nothing in himself, that so he may be something in Christ he is a fool in himself that he may be mife in Christ: he is poor in himself, that he may be rich in Chift : he is naked in himfelf, that he may be clothed with Christ's white rayment: he is weak in himself that he may be strong in Christ: he is lost in himself, that he may be found in Christ: he is depairing in himself, that he may believe in Christ: he dies in himself, that he may live in Christ. Thus the friend of Christ abjures self in every branch, and vein thereof, and placeth Christ in the room of self: he turnes that great Idol, that mborish creature felf out at doors; and takes in Christ, his loverain Lord, to loge al alone in the Bent of his conjugal love and defires: He turnes my felf into Christ-felf; my wit into Christ's wisdome, my wil into Christ's wil; my strength into Christ's omnipotence; mine ease into Christ's pleasure; my credit into Christ's bonor; mine interest into Christ's exaltation. Thus he abandons, and dies to private, particular, irregular self; that he may possesse, enjoy, admire, defire, hope for, delight in, and live upon his most universal, generous, noble, laudable,

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laudable and beft felf, Christ. This is that happy self-denial, which is so fundamental and effential to friendship with Christ: For he that can thus denie himself, wil never denie his Lord, and friend, he that hath thus overcome himself, wil with ease overcome al difficulties, that lie in his way to Christ. The greatest conslicts the friends of Christ have, is with lawlesse, tyrannick felf. This is that which ruines al falle friends of Christ: for how many have very far overcome fin, and yet after al have been overcome by felf? and among those that feem to denie themselves, how many feek themselves most, while they seem most to denie themselves? O happy is he, that understands what it is to abjure, Beatus qui contemne, and abandon felf, and efpoufe intelligit Christ as his friend. Nothing makes quid st men more uniforme, familiar, confident, flum & officious, intimate, and loyal friends of contemnere Christ, than such a genuine, pure strain sips m. What made Abra- Gerson, de Imit.Chriand vein of felf-denial. bam so eminent for friendship with God, fit. as that he is stilled, with an emphase or accent, The Friend of God? Was it not his felf-ab- Abraham's negation, that laid so good a foundation for friendship his fo great Amitie with God? Were not founded on al the great and noble exploits of Abraham's felf-denial. friendship with God, founded on self-denial? His first great act of friendship towards God, for which he is stiled, Esa. 41. 2, 8. the friend of God, confifted, in his forfaking Chaldea, his nearest relations, and eye-pleasing F 3 delights,

amare Chri-

with God

delights to follow God, he knew not whi-

Other Scriptureinstances. Heb. 11.

ther, as a Pilgrime, al his daies. Was not this an high piece of felf-abjuration? Again, the second great At of friendship, for which he is recognized, and openly proclaimed the friend of God, James 2. 23. was his offering up his only Son Ifaac. And, O! what a world of felf-denial, was there in this Act? I might run thorow that little Book of Martyrs, or white rol of Christ's Confessors, and friends, Hebrews 11. and discover unto you what visible veins of self-denial ran thorow al their friendship towards God. For faith, which was the foul and life of their friendship, is the greatest self-denier in the World. Do but, in your meditations (which is too large a Theme for me) run over those noble friends of Christ, there mentioned, even from Abel, to the end of the Chapter, and you'l see pure, and high strains of self-denial, which were the chief corner stones of their confidence in, and friendship with God in Christ. Again, let us contemplate Christ's New Testament friends, and we shal find much of self-renunciation at the bottome of

John Raptil's friendship with Christ grounded on self-denial. al their Amitie with Christ. Was not John Baptist a rare, choice friend of Christ? and who more eminent for self-de-

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mial than he; especially when it came it came
Mat. 3. 11. to a competition with Christ? So Mat. 3. 11. he
confesseth he was not worthy to bear Christs's

Joh. 3 26, Shoves. But more particularly, John 3.
30. 26-30. v. 26. Some of John's Disciples,

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feem much offended, that Christ had more Disciples than he: whereupon John, v.27,28. rebukes them : and v. 29. declares folemnely, that for his part, be was but the friend of Christ, the Bridegroom; and therefore 'twas joye enough for him to hear his voice. Yea, addes he, v. 30. He must increase, but Imust decrease. As if he had said ; Let my name lie in thedust, and rot, sobeit that his name be exalted. and made glorious : let me be difgraced and despised, provided that he be dignified, and extolled: let my root wither and drie away. fo that his branch may flourish : let my Sun set, and be turned into a black cole, that his Sun may thine forth more brightly: not my Kingdome, but his Kingdome come : let me be nothing, so that he may be althings. These are noble strains of self-denying friendship. I might shew you the like in other Evangelick friends of Christ; as the Thief on the Croffe, Luk. 23. 42. and Paul, who, Rom. 9.3. feems content to suffer an innocent and finlesse Hel, for the interest of his Lord : and every where, when he speaks of himself, he draws a veil over his own excellences, that so Christs glorie might shine forth more conspicuously : as Gal. 2.20. Tet not I but Christ liveth in me : that modest corrective not I argues much self-denying friendship. But I. must contract. By these and the like exemplifications and instances, we see, what an essential, and fundamental connexion there is, betwixt self-denial, and Friendship with Christ. I shal close this particular with an F4 observation

observation of the Philasopher; z who notes,

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that young men usually are more [orioorio] friendly, and sociable, than other ages; because they rejoice in societie, and mind not their prosit, or self-interest; as friends ought not. The reason holds good in al friendship, and the

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observation very far in friendship amongst men; because, the elder men grow, usually, if they are not clothed with a Divine nature, the more selfish they are. quite contrary in Divine friendship Christ: Toung Christians, though they oft have the largest affections for Christ, yet have they the least friendship towards him: and the reason is, because there is much of felf in al their Affections and de ties; they mind more what they receive from Christ, than what they give unto him : they love Christ in themselves, more than themselves in Christ: whereas grown, and mature Christians, though perhaps their Affections, and friendship to Christ be not so juicy and Sappy, yet are they more spiritual and lesse felfish: they love Christ now more for what good is in himself, than for what good they receive from him: and whereas at first, they loved Christ for themselves, they now love themselves in and for Christ: the more they are acquainted with Christ, the more they love him for bimfelf; which is the purel strain of freindship.

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Thus we fee how effential felf-devial is both to the Being, and Perfection of al friendthip, and panticularly of Divine. green stree manue need drave a nivere messive of

at a ser steer control of E Cart. A. T. S. F. it his heart

Hom far the World must be reprobated, in be not much above them, with order to the Election of Christ as our world, albeit is provide tair, is verbraint.

30 WE have finishe the two great in the world the world is to be reand felf i we now procede to the externe jected, in corrivals of Christ; which are the Worlds order to and the Law. These are not formally, and the Electiin shemselves enemies to Christ, but only as our objectively, and indirectly, as they, by their friend. fromus or smiles, inveigle, and entice the heart away from Christ. We shall therefore examine them more curforily, and begin' with the World; which is so far to be rejeded, as it stands in opposition to, or competition with Christ. The world has a double face, the one smiling, and the other from ing: by the former it endeavors to allure by the latter it strives to terrific the foul from Christ. In both these respects the World must be denied; though principally as to the former: For generous spirits, are fooner overcome by the smiles, than by the frowns of the World. As for I. The Allurements the Allurements and blandiffements of the of the World, they are very benitching and beart- World. inveigling

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inveigling things. Al things in excesse are hurtful; but the intemperance of prosperitie

& Magnam fo tunan marnus animus decet : qui rift fe ad illam extulit & altior ftetit, illam quoque infra terram dedwit. Seneca.

is most dangerous. a He need have a great mesure of Grace, who has great worldly enjoyments: for if his heart be not much above them, with God; he wil be foon brought

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under, and made a flave by them. The world, albeit it promise fair, is very faithleffe, and deceitful : it usually then deceives us most, when we most love, or trust it. Nothing makes men fooner mad, than to be drunk with too much felicitie. Our Heads, and Hearts are so weak and infirme, as that they are foon overcome with the sweet wine of worldly good. And therefore, he that will be a friend of Christ, needs much mifdome, and Christian Temperance, as to the Defire, Ufe, and Fruition of these lower goods.

The Philosopher faies, in bayatte de orla francie- down right termes, b that it Tox, i margo il fra- is impossible to be exceding rich, and exceding good. Which

comes near our Lord's great Aphorisme, That it is impossible for a rich man to enter into the Kingdome of Heaven, i. e. as 'tis explained, for one that trusts in his riches ; which is the usual practice of rich men; who therefore are most unfit to make friends of Christ. Certainly great confluences of inferior goods, are great impediments to friendship with Christ: Because they make men usually (1.) Vec

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ry c proud. (2.) Very Soft-natured, and una- c seenesble to bear, and manage the croffe. (3.) Ve- voregoi ry voluptuous and sensual. (4.) Ve- Juxian 3. ry formal, dead-hearted and strangers to God, on. Arift. in al their maies. (5.) Very confident in Rhet. 1. 2. themselves. (6.) Very earthy and base-minded. c. 19. Which are al very obstructive to friendship with Christ. We have sufficifient instances hereof, in those who pretended friendship to Christ. So the young man, Mat. 19. Mat. 19. 21, 22. what kept him from cloting with 21, 22. Christ, but his possessions? he had rather part with Christ, than with his riches. He that wil make Christ his friend must ungod the World. Now the Worlds Deitie, or, if you wil, Trinitie confifts in the Lusts of the flesh, the lusts of the eye, and the pride of life, as 1 Job. 2. 16. i.e. according to the usual 170h.2.16. explication, the act being (by reason of its near alliance) set for the object, Sensual pleasures, Riches, and Honors: Which, as the Cynick wittily expresseth it, d are the d zeoquinmasques of Vices; yea, and the fuel of them. Hala xa-So Philo the Jew tels us, e That all fincomes gen. Cyn. from the lust after pleasures, or riches, or glo- e Philo in rie. These therefore must be so far re- Decalog. jetted, as they stand in competition with Christ, Thus Christ enjoines the young man Matth. 19. 21. Go and sel what thou hast Mat. 19.11. and give to the poor. Christ commands him to part with al, if he would partake of him. To part with al; why, or how so? (1,) Every triend of Christ must part with al babitually, in the babitual frame and bent

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of his beart : Christ must be loved more than al : thence the friends of Christ are required to hate al in comparison of Christ: that is, to love al with a leffer love which is comparative batred. This the young man came short in : for he loved his riches more than Christ, as 2. 22. (2.) The friend of Christ must part with al actually when Christicals for it: which Christ does in some cases; As 1. In those first times of the Gospel, Christ required that his friends should lay down al at his feet, and live on a commun stock : and therefore it was this young man's fin, that he would not obey Christ's command, and part with al at his injunction : which was also the fin of Ananias and Saphira; and it cost them their lives. Again, 2. Christ commands te de l'a his friends to part actually with al; fo far as his Churches shal need require it, for the maintaining of his worfbip and ordinances. Which feems the meaning of that Scrip prure, Gal. 6. 6, 7, 8. Be not deceived, God is not morqued, tor what a man fows, that also shal be reap, &c. His deligne is to instruct us, that we may not grudge any thing to Christ, for the maintaining of his Worship. 3. We are actually to part with al for Christ, so far as it may stand in competition with Christ, which oft happens in times of Persecution: we must lose al to keep Christ and a good Conscience

Mat. 6.24. So our Lord informes us, Mat. 6. 24. No man can ferve two mafters --- ye cannot ferve God

and Mammon, i. e. as Chryfoftome paraphrafeth on these words, f no one can ferve God and Mammon ; because they require oppolite things : Christ commands that we part with what we bave, Mammon commande that me catch at what me have not.

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There is also an emphase in that notion, ferve; which implies to be under the Dominion, and to depend on the beck of those we serve. He that is under the Dominion of Christ, as his busband and friend, must use the World as his servant, not as his friend or Lord. In brief, the right use of How the the World, in Subordination to our friend- to be used thip with Christ, consists in these particulars, in subordi-(1.) In al creature-goods, to have a fingle nation to intention on, and pure Affection for Christ, as Christ. our chiefest good, and best friend. Christ injoines in the fore-cited Scripture, Mat. 6. 22. if the eye, [i. e. the Intention be fingle, the whole bodie is ful of light. To the friends of Christ, the whole World should be but a glaffe, wherein they fee and enjoy Christ their friend. (2.) There must be moderation in the use of al creature-comforts, and contentation in the losse of them. Al sensible goods are to the friends of Christ, but things indifferent; and therefore they must use them indifferently: they must learne, with Paul, Phil. 4. 12. Phil. 4.12: to mant in al their abundance, and to abound in al their wants. What is mant-

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ing in their provision, they must make up by contentment; and what is over or abundant, they must, by Christian moderation and charitie, learne to mant. (3.) The friends of Christ must use things to be used; and enjoy things to be injoyed, i.e. they must use the World as their Servant,

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and injoy Christ as their friend. For he that makes the World his friend, makes Christ his enemie. So Jam. 4. 4. Know ye not, that the friendship of the world is enmitie with God? &c. fo irreconcilable is the feud 'twixt Christ and the World, when they come in competition, as that he who is a friend of the World must needs be an enemie to Christ; and he that is a friend to Christ, is necessarily engaged to be an enemie to the World. How far the friends of Christ must reject the froms of the World, we intend to shew, God willing, when we come to their dutie as to bearing three Christ's Crosse.

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SECT. 5

How far Divorce from the Law is pre-requifire, to the Effousement of Christ as our friend.

4. TX 7E now procede to the last grand How far competitor with Christ, namely the Law is The Law; which is not simply, and abso- to be rejelutely an enemie to Christ, but only so far, der to the as under the notion of an Husband, or Co- espousevenant of works, it sues for a share in that ment of conjugal faith and friendship, which is due Christ. to Christ alone. Now the Law endeavors to enter into the same bed with Christ, or to gain our conjugal friendship, both by its froms and smiles, i. c. by its threats, and promises. (1.) The Law, especially when fet home by the spirit of bondage, by its breats and terrors, affrightens and pricks the finner's Conscience. Then (2.) by its fair promises and offers of life, it presseth hard for the fouls conjugal faith and friendhip. But (3.) it being impossible for the finner to performe exact obedience to the Law, therefore the Law is content, to go harer with Christ; that the foul do what t can, and then, that its imperfections be To made up by the perfect righteousnes of g Opera Christ. Thus the Law is content to com- tinta fanound with Christ, and that its covenant gine Christine Christine f works g be sinclured with Christ's blood, Bellarm.

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and mixed with the covenant of Grace : and by this means it gains the consent and conjugal friendship of many poor awakened finners. A mixed covenant of Law and Christ, Works and Grace is very commun, but most dangerous. Thus it prevailed with the Judaizing Galatians, who compounded matters between the Law and Chriff, and to admitted both into the lam conjugal bed of Faith and Dependence which the Apossle cals the joining the bone woman, and the free-woman together, Gul. 30, 31, and ch. 5. 2, 3, 4. And that this the cale of multitudes of convinced for ners, is evident (1.) From their legal po formances of duties, merely to fatisfie and quiet conscience, not to please and satisf Christ. (2.) From their employing, and in proving Gospel-assistances for the promoting of legal, felf-righteousnes. (3.) From their feeking after support and comfor from duties performed, rather than from Christ in duties. (4.) From their fear displeasing the Law, more than of displeas ing Christ. (5.) From their making used their legal performances, and righteousmit only as a cover blind or masque to conce a rotten heart, or some bate lusts. The are black characters of a foul maried to the Law, Rom. 7. 1, &c. But now the fou that enters into a covenant of conjuga friendship with Christ, is divorced from and dead unto the Law, as an He band, or covenant of Works; and asi

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is a h rigorous Tyrant, which requires per- h, iu@ fell, exact obedience, and curfeth al that Tiegur & performe it not for as it would share with 3. Plato. Christ in our conjugal Affections. This the Apostle professedly declares, Rom. 7. 1, 2, 3, 4. v. 1. &c. he flews how the Law has Dominion over sinners, so long as they are maried to it, and out of Christ. But, addes he v. 4. ye are become dead to the law by the bodie of Christ, that ye should be maried to another, i. e. being by faith mited and maried to Christ, ye owe no conjugal faith and friendship to the Law, which was your old husband; no, you are now dead to it as a covenant ; you are not obnoxious to its curses; fleitlier are you obliged to give it conjugal benevolence, or to bring forth children to it : for ye are maried to Christ, that ye should bring forth i fruit, i Fradue [i.e. children] unto God. Al your duties now must not be to please and satisfie the Law, as your husband, but to please and Satisfie Christ: neither must you by your performances indeavour to exalt the righteoulnes of the Law as a Covenant, but Christ. The like Gal. 4. 30, 31. where he tels them, they must cast out the bond-woman, i. e. the Lam, as a Covenant, and embrace the free-moman, i. e. the Covenant of Grace. Yet this hinders not, but that the The friends friends of Christ are obliged to love and ob- of Christ ferve the Law as a Direction and Lot of love the ferve the Law, as a Directorie and Inftructor, Law as a to regulate and guide them in their walk- Directoric. ing: Yea, in this regard their hearts have

1, 2, 3, 4.

30, 31.

an intimate union with the Law; they would fain, as two strait lines, touch in every point with the Law; they hug, and embrace it, because it is but a reflexe Image, a Transcripe or copie of the holines of Christ, their best friend. Whereas the falle friends of Christ, embrace the Law as an Husband, or Covenant of Works, but hate it as a Directoric or rule of life: the true friends of Christ, they reprobate, yea bate the Law as a Covenant of Works, and yet embrace, and leve it as a Directorie, and rule of life. Thefe differing and opposite Affections, in the false and true friends of Christ, procede from the differing and opposite regards they have to the law and Christ. The false friend of Chrift, his laft end is to exalt bimfelf, and therefore he effonfeth the Law for his Hufband, that so he might bring forth fruit to bimfelf, and exalt bis own righteoufnes: The true friend of Christ, his last end is to abase Self, and exalt Christ, and therefore he rejects the Law as a Covenant, and effourerb Christ for his busband, that so he may bring forth fruit to God, and exalt his free-grace. Whence the Law, being ftripped of its bitter, and four curfes, and dipped in the blood of Christ; as also sweetned with free-grace and Goffel-mercie; it now becomes a sweet and casie evangelick-yoke, a nem commandement of love, a royal Law of liberties which with his inward man he delighteth in, and loves to conforme unto, as Rum. 7.22 7am. 1. 25.

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Thus we have finisht the first character of the object; and shewn, how Christ is fingly to be chosen, in opposition to Sin, Self, the World, and Law. Al of which are comprehended in the character of the good Merchant, Mat. 13.46. who fold al that he Mar. 13. had, and bought the pearle of precions price : 46. he fold Sin, and Self, and the World, and the Law, fo far as they stood in opposition to. or competition with Christ. He that holds fast any of these, when Christ cals for them, lets go Christ. He that for fakes not al for Christ, wil soon forfake Christ, when there is any hazard of his poor Al, and therefore Christ wil never own such as a true friend. So far as the Heart is ching to any of these as corrivals of Christ fo far it is an enemie, not a friend to Christ.

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CHAP. IV.

The Election of Whole Christ; both Offices, Person, Spirit, Wates, Members, and Crosse.

SECT. VI.

A complete Christ must be elected by his Friends.

A complete Christ the object of the Saints friendship.

Second confideration of Christ, as he is the object of his friends Election, is, that he be completely chosen. It wil not suffice to conftitute a real Amitie with Christ, that he be fingly, unlesse he be also completely elected: For Christ is made uselesse, yea an enemie to us, not only by addition of fomething to him, but also by substraction, or diminution of something from him. As we may not therefore adde either fin, or felf, or world, or Law to Christ; so neither may we Substract or withdraw any thing from Christ. A divided, as wel as a compound, Christ, is but an imaginary friend, or rather real ene-Wherefore he that will really mie to us. make Christ his friend, must cleck him completely as wel as singly. Now to chuse Christ completely imports two things. chuse whole Christ: And 2. To chuse whole Christ

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Christ for bimself. Of these in their order, First, Those who will contract an Amitie r. The with Christ, must elect, or chuse whole Christ. friends of Though I cannot, as yet, satisfie mine own must elect thoughts with that persuasion, which sup- a whole poseth, justifying faith as such, and under that Christ. reduplication, to regard Christ as Lord and King, as wel as Priest: because this is, as I conceive with submission, to confound the differing formes of faith, as justifying and as Sanctifying; whereof the former speaks a relation to Christ as Prieft, the latter to Christ as King chiefly. Belides, I have not as yet any sufficient reason, which might persuade me to quit that received opinion, That faith justifies as an Instrument; not physick, but moral, or rather federal, depending wholly on the institution of God: and hence not as an Active, but Paffive, or Receptive and Applicative Instrument, whereby the Righteoufnes of Christ is received, and made ours: Though I cannot, I say, for these, and such like confiderations force my mind to affent, that justifying faith as Such, regardeth Christ as Lord and King; yet I easily grant, yea shall demonstrate, that sanctifying faith, which is one great ligament or esential bond of the fouls friendship with Christ, closeth with whole Christ, as wel Prophet and King, as Prieft, &c.

SECT. 2.

The friends of Christ mast Elect bim as their King.

I. The friends of Christ must elect him as King.

I. THE true friend of Christ doth espoule him not only as Fefus, a Savior, but also as Christ an anointed King : he elects Christ, not only as a Priest to deliver him from Hel, but also as a King to deliver him from His lufts. To take Christ only to fave us from wrath, and not to fave us from fin, is a black charaffer of a rotten heart, and falle

Joh. I. II. friend. So Joh. I. II. He came unto his own, and his own received him not. He came unto bis own: i. e. Christ came to the Jews, who pretended great friendship to the Messias, and therefore when they heard he was come, oh! how were they overjoyed at so good news? how do they rejoyce and sport themselves in the light of his Gospel, as Job. 5.35. what Hofanna's and Songs of deliverance do they firig, Mat. 21. 9. 15. Job. 12. 13? How greedy are they to make him their King? Job. 6. 15. How is it faid then, that they received bin not? why they received him not, as k Lord and King, to rule over them, and destroy their fusts. They could be content to receive him as a Savier, to deliver them from their enemies, the Romans; as also from the wrath of a sin-revenging God; such

k 8 30.09-AaBov; non receperunt illun ut Doninum, Grot. in locum.

tidings were very joyous to them; but when Christ

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S. 2. The Election of Christ a King.

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Christ comes to convince them of and rebuke them for their unbelief, bypocrifie, pride, formalizie, and other great Abominations, O, then they would hear no more of him; away with him, he was not for their turne. Thus they received him not as Lord and King. But then he addes, v. 12. But as many as received bim, to them be gave power to become the sans of Gad, i. e. Those who received while Christ, as Lord and King, as wel as Savior, those he dignified with the title of Sons and friends. The friends of Christ must bespeak him in this, or such like language; Lord here is an inflexible, stiffe, hard, perverse, stubborne, obstinate, stout, proud beart ; wilt thou bend, melt, meeken, Saften, stoop, and bumble it, by thy royal Sceptre and Sovergign Grace? shal it be made flexible, pliable, and conformable to thy royal wil and pleasure? Again, Lord here are inordinate, tumultuous, rebellious Affections; which love what they should bate, and bate what they should love; which hope what they should fear, and fear what they should hope, &cc. Now, good Lord, wilt thou subdue these thy lamlese enemies? shall they, by the power of thy Grace, have a sweet Harmonie, Uniformitie, and Order infused into them? may it please thee to enable me to love what thou lovest; to bate what thou batest, &c? Farther; Lord, here are many spiritual refined lusts; here is an Hel of Atheisme, unbelief, presumption, cornal-securitie, self-love, spiritual pride, sarnal confidence, formalitie, G 4 bygu-

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King,

bypocrifie, &c. Wilt thou, dear Lord, wash thy feet in the blood of these thine Adverfaries? Shal thy garments be died red in their bloud ? Laftly ; O Lord, thou feeft here is a mercibed, curfed old man, a bodie of fin, a root of bitternes, a tyrannick lawleffe Law of rebellion, an envenomed poisoned tountain of fin, a corrupt nature dwelling in me; may it now please thee to nail it to thy croffe, to pierce it thorough, with the spear of thy Spirit; that so its beart-blood may issue forth, as it sometime made thine to gull forth? Thus the friends of Christ must elect him to be Lord, and King, over their luits, as wel as persons. As for those who pretend to be friends of Christ, but yet are not willing to have their lufts flain by him, Christ pronounceth an heavy doom against fuch, Luk, 19. 27. But thefe mine enemies which would not that I should reign over them, bring bither and flay them before me. The Soveraigntie and Interest of a Prince confifts chiefly in his wisdome and sufficience to governe i for the faithful obedience of the subjects depends much upon the wisdome and Sufficience of their Prince : he that governs wel, is usually wel obeyed. As the Art of a good Rider is to make his horse flexible, and tractable : even to the Wildome of a good King confifts in teaching his subjects to obey. This King-craft, or Kegal-wisdome is transcendently, and incomparably in Christ: and hence it is, that his subjects and friends fo willingly and chearfully elect him for their

Plutaich in the Life of Lysurgus.

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King, Pfal. 110. 3. Thy people shal be willing, or willingnesses, &c.

SECT. 3.

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Christ's friends elect bim as their Priest.

Hrist's friends elect him as their Priest. 2. Christ's friends quilt, but the blond of Christ; no other Infor their tercessor, at the Throne of Grace, but the Priest.

Lamb of God. 1 The blind Philosopher could see and acknowlege thus much, that al Sacrifices were to conciliate or breed. Reconciliation. Amitie and communion betwixt God and men. Whence he makes this the main office of the Pagan Demons, m to transmit the Sacrifices of men to the Gods. and the rewards of the Gods to men. And, because they were sensible of a greater guilt in sin, than could be washed off by the bloud of Buls, and Goats, or such like facrifices, therefore they endeavored to pacifie their angry Deities by n Humin Sacrifices; which custome, peradventure, took place amongst them, from some broken Traditions they

m Touching this effice of the Pagan Demons to conciliate friendship betwixt God and men, See more largely, Court of the Gentiles, P. I. B. 2, c. 3. s. 5. pag. 225.

n The custome of the Gentiles to pacific their Gods by human Sacrifices, See Court of the Gent. Part. 1. B. 2. c.9f. 9. pag. 264, &c.

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had received, touching the true Messias and his Sacrifick, or Prieftly Office. But what, ever their blind apprehensions were, it is most certain, the friends of Christ elect no other Sacrificer, or Prieft to make reconciliation, and mediate an Amitie betwixt them and God, than Christ himself. They expect no Act of Oblivion for their offenses past, but what is procured by his bloud; no friendthip and communion with God for time to come, but what this their friend Christ, who is at Gods right hand, and has his ear to command, by his Interpellation, or Interceffion, obtains for them, They transmit al their Petitions by Christ's hands to God the Father, and expect God's gracious returns, and vouchsafements, to be transmitted to them, by the same bands. The friends of Christ look upon his Sacerdotal office or Heb. 5.6. Priesthood as the most perfect. So Heb. 5.6. Thou art a Priest for ever after the order of

· Cunzus de Repub. Hebr. 1. 3. c. 3. Phila de Altegor. per Mit hifedecum figurat Tou dangh dozer. Grot. in Hebr. 7. 3.

Melchisedec.

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Who this Melchisedee was, is much disputed: o A learned man makes him to be Christ bimself, appearing to Abrabam under an human fbapet whoever he were, it is most certain Christ's Priestbood, ex-

pressed hereby, is most perfect : so v. 9, and Brut being made perfect, he became the Author of fore Salvation unto al them that obey him, i. e. wo and al his friends. The defigne of this facet Chris penman is to fet forth the presellence or per their ference of Christ's Priest-bood before that blond H

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of Aaron : which he demonstrates, (1.) From the excellence of Christ's person, who was without fin. (2.) From the prelation of his Ministration: Christ offered for his people only, Aaron for himself also. (3.) From the Sacrifice offered: Aaron offered the bloud of Buls,&c. but Christ offer'd himself: he was both Sacrificer, and Sacrifice, and Altar. (4.) From Christ's compassion towards those. for whom he offered himself, &c. These and fuch like confiderations engage the friends of Christ to Elect him, and him alone as their Priest. And in as much as the Sacri- Christ's ficature, or Priefthood of Christ confists of friends two parts, his Expiation or atonement on him. earth, and his Intercession in Heaven : his 1. To exfriends elect him for their Priest, in both piace for these regards; both to expiate for their sins, and to intercede for them in Heaven: So Heb. 1.3. As to the first part of Christ's oblation, his friends elect him both for their Sacrificer, their Sacrifice, and their Altar. 25 p A Sacrifice is a victime given unto God. p Ovela ned And the formal reason or essence of an expia- sounds. rift atorie Sacrifice, consists in the Sprinkling of Plat. Def. ra per blond, Heb. 9. 22. Because, according to that fol. 4, 5. ancient law of God given to Noah, Gen. not 9.4. bloud passeth for the soul, which, in exand Brutes, is conveighed in the bloud. Wherefore the friends of Christ have their eves to and faith wholly fixed on the bloud of cred Christ, and on that alone for the pardon of phe their fin : they thirst after his death and that blond as the life and food of their fouls of

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2. To intercede for them.

So in like manner do they elect Christ as their alone Intercessor with God : they expect no returnes of their petitions, but what comes by him.

SECT.

The Election of Christ as a Prophet effential to friendship with him.

Election of 3. Christ as Prophet. Q 14 151 1 1 May lixi eraias Stev x dy-Bearwy Snu .e-205, &c. Plato, con-VIV. fol. 128.

Hrift is to be elected, by his friends as their Prophet. The q Philosopher tels us, That the Prophetick Art was to conciliate, or beget a friendship betwixt the Gods and men. What he fondly conceits of the Pagan black Prophetick Art, is most true of Christ's prophetick office; the grand deligne whereof is, to bring sinners to a knowledge of, and Amitie with God. Alas! why is it that men, who are rational creatures, are fo great enemies to God, the first Truth and last good? is not this the true reason, because men are borne, avenlei, mad fools? Tit. 3. 3. They cannot apprehend those transcendent, ravishing perfections that are in God: there is no adequation or proportion between frien their carnal hearts and God's Spiritual excellences; and therefore no marvel that they affett not to make God their friend. 8.43 now the friends of Christ, being sensible of λαλίο this their native blindnes, they elect Christ as voice their Prophet and conductor to instruct themin cems

Joh. 10. 4. the things of God. So Joh. 10. 4. And he goeth

goeth before them : and the sheep follow him; for they know his voice. Christ alludes to the custome of those countreys, where the Shepberd was wont to go before his sheep, and calling them by apeculiar note, which they were accustomed to they chearfully followed him ; So Christ's friends, who are his sheep, having elected him for their great Shepherd, they, understanding his dialett or voice, follow him as their Guide. The like, Joh. Joh. 14 6. 14.6. I am the Way, the Truth, and the Life, &c. As if he had faid; why, follow me: for I am the true way to life. Without a Way a Gerfon de man cannot go; without Truth a man cannot Imitat. know where to go; without Life a man is never 1.3.6.56. the better for going. I am the may which thou oughtest to follow; the truth which thou oughest to believe; the life, which then oughtest to hope for. I am the Way inviolable, the Truth infallible, the Life interminable or endleffe. I am the most strait way, the most supreme Truth, the most perfect life. Thus the friends of Christ elect him for their Prophet, and counseller : they understand his Dialect Til. or language, and therefore follow him, the true way to life; but a stranger they wil not follow, as Job. 10. 5. But now the false een friends of Christ they understand not his cal bet or proper Dialect; they hear not his voice hey more than the voice of a stranger. So Joh. Joh. 8. 43.

But 8. 43. wherefore know ye not my speech: of hadiar, my Dialect tone, or peculiar note, and ft as voice, whereby I eal my friends. Christ nin cems to marvel at their stupid sottish

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ignorance; But then he refolves al into this, even because ye cannot hear my word. They had no spiritual judgement of diferent tion, because they wanted a Divine facultie of hearing his Word and thence no wonder that they elect him not as their Pro phet and Shepherd. Yea, they are for fire from electing Christ as their Prophet, the have his prophetick light; because it di covers their fins. So John 3. 19. This is the condemnation, that Light is come in all than light : for their morks are en fri 20. For every one that doth evil bates if wi light, and cometh not to the tight, left is deeds be reproved. No wonder that fin election Christ as their Prophet. dw above . I am the War inviolable, the

Tohn :. 19, 20.

Joh. I4 65

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4. HE real friends of Christ elect his 4. The Person as wel as his Benefits. This Christ is an effential, and fundamental condition of elect his al Amitie both human, and Divine, to elett person; the Person of our friend. He that chuseth a and how? friend only to receive good things from him, without regard or love to his Perfon, is not a friend to him whom he hath chosen, but to himself only. And this has a more peculiar consideration in conjugal friendship; which, if it terminate or fixe not on the Person of him whom it esponseth, it is but an adulterous and whorish love. Now the Amitie 'twixt a Believer and Chriff, is (as we have at large demonstrated in the foreby going Chap.) conjugat and therefore the election of Christ's person is the most effensin tial ingredient thereof. Thus it was with the Sponse, Cant. 1. 2. The first thing the Cant. 1. 2. breathes forth, is this : Let him Kiffe me with the Kiffes of bis mouth, &c. The Kiffe, in Ci those ancient and simple times, implied nothing lascivious, impure, or indecent : but it was used as a symbol of intimate friendship and union of fpirits. For by the Kiffe there is, as it were, a mutual Transfusion, and Transpiration

ignorance; But then he refolves al into this, even because ye cannot hear my word.

They had no spiritual judgement of discretion, because they wanted a Divine faculty of hearing his Word and thence no wonder that they elect him not as their Pm phet and Shepherd. Yea, they are fo fir from electing Christ as their Prophet, that they thuse darknes before light; yet 4 have his prophetick light; because it dil covers their lins. So John 3. 19. Thus is the condemnation, that Light is come in al the Worlds, and men love darknes rath shan Right : for wheir works are en fri Tight, and cometh not to the tight, left is at deeds be reproved. No wonder that fur to is about the instruction of the inviolable, the

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The Election of Chilly testion by fundamental part of our friendship wish him.

HE real friends of Christ elect his 4. The Person as wel as his Benefits. This friends of is an effential, and fundamental condition of elect his al Amitie both buman, and Divine, to elect person; the Person of our friend. He that chuseth a and how? friend only to receive good things from him, without regard or love to his Perfon, is not a friend to him whom he hath chosen, but to himself only. And this has a more peculiar consideration in conjugal friendfrip; which, if it terminate or fixe not on the Person of him whom it esponseth, it is but an adulterous and whorish love. Now the Amitie 'twixt a Believer and Christ, is (as we have at large demonstrated in the foregoing Chap.) conjugal, and therefore the election of Christ's person is the most effential ingredient thereof. Thus it was with the Sponse, Cant. 1. 2. The first thing the Cant. 1. 2. breathes forth, is this : Let him Kiffe me with the Kiffes of bis mouth, &c. The Kiffe, in those ancient and simple times, implied nothing lascivious, impure, or indecens : but it was used as a symbol of intimate friendship and union of spirits. For by the Kisse there is, as it were, a mutual Transfusion, and Transpiration.

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each into other, as Plate observes. Whence friends were wont in ancient times, out of a superstitious kind of pieties to receive, with their mouth, the last breath, or souls of their dying friends that to they who were ded in themselves, might (as they fancied) live So that by the Kiffe here, which the spouse breaths after, we must under stand the Spiritual transfusion and inhabita tion of Christ in her soul, and the firme albesion of her soul to Christ, as her husband Thence it follows, for thy love is better than Wine. O! It is the beloved bimfelf, that's al in at in the Spoule's Books. And themfore it is observable, that what she mentions, v. 2. of the favor of bis Ointments, and afterwards, of his Apples, Wine, Myrrh, Spiknard, Perfumes, &c. these are al to be understood of Christ himself. Graces; Comforts, yea Heaven it felf arens nothing without Christ, in the estime of Cant. 2 16. his Spoule, So the Spoule, Cant. 2. 16.11 am my beloved's, and my beloved is mine, i.e. as he has chosen me for himself, so I have chosen bim for my felf. He abides in meby his spirit, and I abide in him by faith and love : he is mobily for me, and I am mobil for him: He makes a free invitation and tender of himself to me, and therefore make a chearful acceptation of him, and refignation of my felf unto him: he minds regards, and affects nothing fo much as my felf, mine heart, and person; and there

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fore I must count what is not himself as nothing. It's true, to enjoy the Bracelets and love-tokens of my Beloved is sweet, av but to enjoy himself is much sweeter: It is a very pleasing thing to see and embrace the Divine favors of my Lord: but oh! how pleasing is it, to see and embrace the Lord of those favors? In what precedes, we have the mention of many Divine Benedictions, which the Sponse did participate of, in and from her beloved: the text cited, is a reflexion on her beloved himself, as the fountain and original Idea of al her benedictions. Some conceive this Divine Aphorisme, which is oft repeted, to be the burden of this facred nuptial fong: because it is most accommodated to expresse that mutual conjugal Affection which is 'twixt Christ and his Spoule. So among the Romans, they had their solemne formulæ, whereby those who entred into conjugal relation, expressed their mutual refignation of themselves, and al that was theirs, each to other; as that: Where thou Caius art, there am I Caia : Pagans accounted it unworthy of conjugal relation to espouse any thing so much as the person of their beloved. What may the friend of Christ regard, defire, or feek more than Christ himself? Doth not he suffice for Christ? and shal not Christ alone suffice for him? Doth not Christ take complacence in his friends alone as his Spouse? and shal not they take complacence in him alone as their Husband? Conjugal Relation, albeit it may fina

Self the first motive that draws finners to Christ.

find its Relates different and dislike, yet it makes them one and alike. Therefore, as Christ condescends so low, as to espouse the person of his Spouse: so her heart must ascend so high as to espouse his person for 'Tis true, the first motive that himfelf. draws the friends of Chrift, unto a closing with him, is to gain life from him : 'tis a lense of need that drives them first to Christ: ay but, when they consider and understand, that there is no life to be gained by him, but by espousing, of him for their busband; yea, upon a scrious, and deep contemplation of Christ, being convinced that their life and happiness conlists in the enjoyment of him, this engageth them speedily and chearfully to elect and chuse his person, as the fittest object for conjugal Amirie. As in civil conjugal contracts, and friendship, oft' times that which first moves the attention, and allares the person to hearken to a motion or offer of Mariage, is some externe good; perhaps the man offers a great down, or the woman has a good Fortion: these or fuch like confiderations frequently open the door to conjugal Amitie : but after frequent visits and familiar conversation together, the persons begin to be more taken with the personal wirth, if there be any, each of other: and peradventure at last affections grow to pure and dis-interessed, as that, if there were no dowry, no portion to be had, yet they would not break: Just such is the conjugal Amitie 'twixt Believers and Christ: That which

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That hich which first awakens the soul, and makes it attentive to the offers of Christ, it's fense of need: the conscience is stung with Divine wrath, and finds no Physician that can cure its wound but Christ: the sinner is under an Arrest of Divine Justice, and having not a farthing to pay his debts, is dragged to prison, by the spirit of Bondage and the Law: now, while in prison, there is a motion made by the King's Son, Christ, that if the foul wil espouse him for her husband, he wil pay al her debts: this is good news indeed : what ! wil the fon of God enter into conjugal contract and friendship with fuch a finful beggarly wretch as I am? oh! who would refuse such a good motion? Content ! the bargain is made, &c. Thus the finner is first driven into straits, Yea to self-defair: for such proud beggars are we al by nature, as that no one ever attends to the woolngs of Christ, til he be forced to it by an holy self-despair, wrought by the spirit of bondage: but then being invited and woold by Christ, he chearfully and readily espouseth him as a friend and husband : and the more familiar acquaintance, and conversation he has with Christ, the more is he fatisfied in his choice of him: so that, whereas at first, he was fired out of felf by the spirit of bondage, and forced to go to Christ, as a fick man to his Physician, or as a condemned malefactor to the King's Son, More pute to beg his life; yet now, he fees al the friendship reason in the World, why he should love with Christ.

and embrace Christ: now he can crie shame upon himself, and al the world, for being so unwilling to espouse Christ: now at his life and happines lies wrapped up in Christ : so that he fears no greater Hel than the loffe of Christ, and desires no greater Heaven than the enjoyment of Thus the friends of Christ, though Christ. at first they espouse Christ in order to life, yet after some communion with him, and contemplation of his navishing glories, (as 2 Cor 30 18.) they then find, by experience, that their life is bid in him; fo that his presence makes a young Heaven, and his absence Hel

And this discovers to us the true reason

The Lords keeps many of his of Christ's Person

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why the Lord, in much wif dome and tendernes, keeps and hardnes of hearth of many of his elect friends, a way for a more ful choice long time under a first of Bandage, laboring and groaning under a drie, withered, y fi

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parched, bard, and dead heart; namely to drive them more thoroughly out of themsolves, to a ful cloting with the person of their Lord; that so they might learne to derive al grace from him : for poor louis under a spirit of bondage, and foul-trout bles, chiefly mind the affectionate work ings, and thence the ease and quiet of their own fpirits, more than the esponsing of, and depending on Christ their Lord : wherefore in much pittie and compassion to the souls of his elect, Christ oft' keeps them long under

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under fruitleffe conflicts, and wain attemts of their own barren, bewildred, frozen hearts, that so they might be brought to agreater mesure, of happy felf-despair, in order to la more complete, entire election of him as their husband, and best friend, for Himthey may not ber as thornes in

Whence also we learne, what is the mortal wound, and optague of a very yel to many false friends of the plague of false friends Christ, who may and oft' do

is, that they close not with the perfon of Christ.

go very far, in the election of Christ as their Priest, Prophet, and King; yea, and receive many amicable, love tokens from him; yea, now and then a friendly visit, and smile of his countenance; yea, some goodly ornaments of commun gifts, and graces; yea, some commun Assistances, influences, enlargements, and quickenings of heart in duties; and yet al this while never come to any real, conjugat Amitie, What should be the cause of with him. fuch a prodigious, monstrous miscarriage? why, here lies the core and malignant root of this inveterate plague-fore; such seeming friends of Christ, being stung and galled with divine wrath, may close with Christ, in a great mesure, as their Priest, that so, by his wounds and righteousnes, their stripes may be bealed, that so his blood may be applied as a balfame to their wounds; that so his merits may be imputed to them in order to the payment of their debts : yea, they may come unto him as their Prophet, H 3 and

and Shepherd to guide them in this their labyrinsh, and wildernes-condition : yea, farther, they may come unto him as their King; and that not only to rule their perfons, but also very far to destroy their lufts; at least to keep them in good order, that fo they may not be, as thornes in their sides, to prick and gal their consciences: thus far, I say, may a false friend of Christ procede, in the election of him, and yet for want of a conjugal closing with the person of Christ, continue a real enemie to him. By al this we fee, of what moment and weight it is, that the friends of Christ elect his person. more of this in what followeth.

SECT. 6.

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The friends of Christ are to Elect bis Spirit also for their friend.

of Christ's Spirit.

5. Election 5. Cuch as wil contract friendship with Ochrist must also elect his spirit for their friend. Christ's Spirit is, not only the same in Essence with himself, but allo his Vieur-general, Vice-gerent, and Deputit amongst his friends, in this lower Regist of the Church; they therefore that wil espouse Christ for their friend, must in like manner espouse his Spirit, as his Substitut here on earth, to govern, influence, and con duct them, til they arrive to the immedian and perfest vision and fruition of the Blesse Deitie

Deitie. The friends of Christ are as yet in their Non-age, and therefore he has left them his spirit as their Tutor, and Advocate. So Joh. 14. 16, 17. I wil pray the Joh. 14. Father, and he shal give you another Com-

forter; r naesunaler; which fignities such a comforter, or Advocate, as is ready, in al our straits and difficulties, to advise, counsel, assist, and encourage us. The Tutor, according to the civil Lam, is to be a Defensor, or Gardien of his Papil; and none

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r Maganin & Vox est Attica, qua significantur illi quos in periculo accersimus, ut nobis adfint consilio, qui iidem Advocati dicuntur, etiamsi non litigent in soro, nostro nomine. Camero sol. 221.

dien of his Pupil; and none were admitted to have Tutors, but such as were free Pupils. Such are the friends of Christ, they are free-born pupils left by Christ, under the Tuition, Inspection, and Protection of his spirit; whom they chearfully elect, and submit unto us as Christ's Delegate and Commissioner, to order, direct, protect, and influence their souls. Are the friends of Christ oppressed and borne down by tyrannick buisterous lusts? then, where should they go, but to the Spirit of Christ, to quel and subdue those proud lusts? so Kla. 4. 4. by the Spirit of judgement, and by the spirit of burning, the blond of Jerufalem is purged away. Are they weak and infirme? then must they go to this spirit to corroborate and confirme their Spirits. Do they labor under great Deadnesses, spiritual Stupidities, and bardnesses of heart? who then can soften, quicken, and H 4 mollifie

mollifie their hearts, if not this quickwith which Christ's friends are baptized? Matth. 3. II. He Shal baptize you with the holy Ghost and with fire. Again, are their souls straitned, bound up, and, as it were, fetter'd by many tentations, and diffculties? who then can enlarge their fouls and fet them at libertie, but this their friend, who, where ever he comes, brings libertie, as 2 Cor. 3. 17. is it not this free Spirit, that widens, and enlargeth the heart, to pour out it self before God in prayer? Rom. 8. 15, 27. Farther, are the friends of Christ wounded by Tentation or lust? who then can heal their wounded hearts, if not the Spirit of Christ? is not he the healing virtue of the Sun of Righteousnes, Mal. 4. 2? Do they find spiritual languisements, sensible consumtions, abatements, and decaies in their Affections to, and communion with Christ? Whence then may they expect nouristoment, growth, and thriving herein, if not from this living Head, Col. 2. 19? Are their hearts withered, barren, parched, like a defert place? and who can make them revive and spread forth their branches; and make their beautie as that of the Olive tree or Lillie, if not this fructifying spirit? is not he as dew to Ifrael, &c. Hof. 14. 5, 6,7. Efa. 26. 19 ? Laftly, are the friends of Christ in a Wildernes-condition, under many Defertions, troubles, fears, hurries, difquietments of spirit, about their spiritual State ?

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flate? who then can Ipeak comfort, if not this Divine Comforter? where may they expect a door of hope, if not in this valley of Achor, Hof. 2. 14, 15. Who can advise, direct, conduct, and encourage them in their bewildred condition, if not this their Tutar, Advocate, and friend? These and such like confiderations do deeply oblige, and strongly engage those who contract friendship with Christ, to elect and efpouse his spirit as their Advocate, Gnide, Protector, and Tutor, while absent from Christ.

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SECT. 7.

The friends of Christ must elect his Yoke, Members, and Croffe.

6. THE friends of Christ must elect, not 6. Election only his person, and Spirit, but also of Christ's his Yoke, i. e. ordinances, waies of worthip, and service. So Pfal. 84. 10. For a day in thy Court is better than a thousand: II had rather be a door keeper in the house of my God, sorn than to dwel in the Tents of Wickednes. bud rather : Heb. I have elected or chofen rather: and so the LXX. render it: as if he had faid, This is my great option or choice; ! have what I would have, might I but enjoy this. Why? what is it that he so electively defires! 'Tis to be but a Door-keeper in the house of his God; the meanest office in the Church, is more eligible and desirable in his

waies and ordinan-Pfal.84.10. 7 LXX . 524reEdulw. elegi.

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t Gatak'r, Cinnus, cap. 11. p. 297.

eye, than the highest preferments at Court A learned + Divine interprets it thus : I had rather have mine ear bored at the Door a thine bouse : and so he understands it, is an allusion to that Ceremonial Institute, or Rite, of boring servants in the ear, at the post of the door, when they were willing to become perpetual servants. And the Targum feems to incline to this fense in rendring it by a u word that signifies to adhere. As if he had faid: I chuse rather

adbarere.

to be a bond-flave, and perpetual scrvant in thine house then to sit upon the Throne in the World. Such was his option and election on of Gods service. They who pretend to elect Christ for their friend, and yet reject his ordinances, worship, service, and maies, are guiltie of a flat contradiction and fole This was Ifrael's cisme in Christianitie.

pattens.

Hof. 4. 16. crime, Hof. 4. 16. for Ifrael flideth back a w Lori im- a back-fliding Heifer. i. e. as an Heifer w impatient of the Toke: Israel could be content with the privileges, but not with the duting of friendship with God: the crown was beautiful and eligible, but the Yoke burdensome. Christ wil have al his friends espoule his yoke as wel as his crown: Mat. 11.29 Take my yoke, &c. Hence we find a fad complaint of Christ against Ephraim, for her false pretentions of friendship towards Holio.11. him, Hol. 10. 11. And Ephraim is a

Heifer that is taught, and loveth to treat out the Corne; but I passed over upon he fair neck. Here is a tacit comparation

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between plowing and treading out the corne : the latter, Ephraim could chearfully submit unto; but not the former : and the reafons are, because (1.) Plowing work carries more restraint in it; the Bullock was to submit its neck unto the yoke; whereas in treading out of the Corne it was loofe and free. (2.) In treading out the Corne there was not so much toil and labor as in Plowing. (3.) In treading out of the Corne there was not only libertie and eafe, but also profit and advantage : for, according to the Law, it is faid, 1 Cor. 9. 9. thou halt not muzle the mouth of the Oxe that treadeth out the Corne : So that here is advantage as wel as labor: whereas in Plowing work there was not only restraint, and toil, but also no profit. No wonder therefore that Ephraim prefers treading out the Corne before plowing. Is not this the case of a world of false friends, who elect fuch service for Christ, as carries libertie, case, and profit in it; but cannot submit to the yoke?

7. The friends of Christ are to espouse E'estion of his members and friends, as wel as himself. Christ's members Christ's members are part of himself; they for our are mystically Christ; and therefore such as friends. reject them, do not, cannot truely elect Christ, as their friend. But of this more in the

perfective Laws of friendship.

8. Lastly, They who wil elect Christ, as Election of their friend, must in like manner elett and Christ's Crosse. espouse his Crosse. They can be no friends to

Christ

Christ, who are enemies to bis Crosse, Phill 3. 18. To renounce our craffe and fufferings for Christ, is to renounce our interest in Christ, his crosse and sufferings for us. We are never more like Christ then on the Crosse and therefore never better friends to him then there. None that are pleased with Christ, wil be displeased with his Cross : by renouncing Christ's Crosse, we renounce friendship with him, Heb. 10. 25. Of this alfo in its proper place, when we come to treat of that pallive obedience, which is due to Christ. Thus we have shewn how whole Christ is to be elected : his sceptre, as wel as his crown; his person, as wel as his Righteousnes; not only his privileges, but also his duties; his yoke as wel as his bentfits; his croffe as wel as his remards.

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CHAP. V.

That grand Case, how far the friends of Christ may regard themselves; stated, both in the Negative and Affirmative.

SECT. I.

Christ must be elected for himself.

make up a complete constitution of Christ Christ, as the object of the Saints must be mbole Christ he alested have all at the himself. whole Christ be eletted, but also that he be elected for himself. This indeed seems the most essential and fundamental part, or the formal Idea, and constitutive reason of all true friendship; that our friend be chosen z for z Si exahimself. Without this qualification, al friend- vov, & insithip, even amongst men as men, is reputed, by Arift. Rhet. the wifer Heathens, but as spurious, and 1.2.c.4. baftard; that which wil foon, when occasion lerves, degenerate into secret dislike; if not open enmitie. Thence the Philosopher gives this Idea, or Definition of a true friend, a That he is such a one as seriously wisheth, a'Esir o and studiously endeavors the good of his friend, TOIRTO a difat a nata ED onira meanlines bein dular & on aray. Arift. Rhet. pag. 27.

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for his friends sake. Though this Idea of friendship, may possibly prove too narrow for the Saints Amitie with Christ, yet thus far it holds good, that Christ must be desred for himself. For friendship with Christ must be taken up, not upon contingent occasions, or commun grounds, but upon immediate reasons and proper motives, arising from an apprehension of Christ's special excellences.

b 'Eya word spashs no פסיני סו או באאסו איש שביים Socrates ad Alcibiad. Plat. Alcıb.

An Heathen could fay to his friend: b I am only a lover of thy felf's others are lovers of thy good things. How much more should the friends of

Christ, bespeak him, their best friend, in fuch language? certainly that must needs be the most pure and noble Amitie, which is least interested, and most purely carried out to Christ for bimfelf. The leffe mixture of

have to Ch.ift for him?: If, the more p. rfett is our friendihip to him.

felf and carnal respects then The more pure respects we is in any friendship, whether human or Divine, the more it terminates and centers on our friend for bimself, and the more the heart terminates and centers on its

friend for himself, the more it corresponds of answers unto the universal, and most perfect Idea of buman and Divine Amitie. This the poor Heathens faw fo much beautie and glorie in, as that they affected nothing more than to feem thus generous, in electing and loving their friend for himself. So c Attalus the Philosopher faid, That it was more pleasant to dim effe amicum facere quam habere, Sen. ad Luc.

c Atralus Philosorbus El ere ol:bat, jugan-

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make a friend, (i. e. by love and kindnesses expressed to him) than to have one : (i.e. for our use and benefit). And the moralist gives us this general character of his wife man, a That albeit he is content with himself, yet & Seneca ad he desires to have a friend, were it only for Luc. Ethis, that he might exercise friendship; that so pift. 9. a virtue of such excellent use, might not lie afeleffe. - Why (addes he) do I elett a friend ? that I may have one for whom I can die. Such pure and dif-interessed strains of Divine Amitie the friends of Christ should aim at, and endeavor after towards Christ. For by how much the more they intend, love, What it is desire, bope for and delight in Christ for bim- to elect Christ for felf, by fo much the more pure, noble, gene- himfelf. rus, divine and inviolable is their friendship towards him. Now the friends of Christ may be faid to elect him for bimfelf, when he himself gives rest and satisfaction to their fouls, in the mant and enjoyment of al things. For the first principle or element of electing Christ for himself, consists in seeing al our fatisfaction and rest laid up in him. and not in our felves, or any thing elfe. Where ever the heart finds complete rest, that it lives on, loves and enjoyes for it self; and the deprivement of that is death and Hel unto it. Again, what we elect for it felf, that we make our last end, and best good: Now the luft end and choicest good is the first sthe principle in morals, and so the most universal the Idea, and perfect mesure of al good; and thence the spring of al rest and satisfaction.

So that none elects Christ for himself, but fuch as can content and satisfie themselves in Christ, not in themselves: and the more pure and disinteressed our regards to Christ for himself are, the better friends we are In Heaven, al these poor, low, interessed, felfish reflects which draw finners to friendship with Christ, whiles in this lower Region of Clay-tabernacles, wil there be perfectly Swallowed up, and drowned in the beatifich Vision, and fruition of Christ for himself, and for himself alone. But yet, while the friends of Christ are in this their non-age, and child-bood, he does indulge them in many childish, selfish humors. They are now in a wildernes-condition, absent from the Celestial Canaan, where Christ their friend relides and therefore much strangers to those transcendent excellences, and ravishing Beauties, which shine in his person: no wonder then, if they have many oblique and squint Regards; many private, and interessed Affections mixed with their Amitie towards Christ Yea, al the friends of Christ, at their fint contract with him, are allured and drawn to him, by what good they hope to receive from him, rather than by what good the fee in him: and many good friends of Christ, under Defertion or tentation, are more intent on what Grace and Comfort they may receive from Christ, than on what they may enjoy in himself. Upon these and such like considerations, it wil be necessary that frie we state and determine that great cafe of bet Conscience,

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Conscience, How far the friends of Christ may regard themselves, their own spiritual Interest, life, and happines, in their election of, and Affection to Christ as their friend? This case being duely stated, and limited, we shal the more clearly, and fatisfactorily procede, in determining the Christians dutie in electing, and affecting Christ their friend for himself.

SECT. 2.

How far Christ's friends may, in the Election of him, regard themselves.

A S for that case, bow far the friends II of Christ may regard themselves in the election of Christ, it may be resolved by these following propositions, some of which are exclusive or negative, others inclusive or positive. 1. The exclustive or negative Propolitions are luch as follow.

1. Prop. The friends of Christ, in their election of him, may not regard finful, carnal, or legal felf. This is evident; because so far as they regard either of these selfs, so far they compound Christ, and so elect only a false Chrift, an Idol of their own brain. have a squint eye on some beloved lust, or the world, or the law, in our election of Christ, is a black character of an adulterous, bastard, friend, such as would fain mediate a league that between Christ and his professed enemies: (as

How far the friends of Christ may regard themselves in the Election of Christ?

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The elect while under a Spirit of bondage aim at legal felf only.

true, the elect of Christ, whiles under only an amakened conscience, and a spirit of Bondage, have an eye and

regard to legal felf only, or mainly, in al their Treaties with Christ: They would fain have Christ, to pay their debts and engagements to the Law; they come to him as their Physician, to cure their difeases and wounds of conscience; but they see not as yet need enough of, or beautie enough in him, to espouse him as their Husband : such a mercenarie reflect have they to Christ; whom they defire, only to promote the Interest of legal-self: and therefore the Lord keeps them, in much mercie, under a spirit of bondage, 'til they are divorced from this legal felf.

Fa'fe friends of Christ ruined by legal f:lf.

But as for those, who belong not to the election of Grace, God permits them, and that deservedly, to split themselves on this fatal Rock. For, albeit some convinced finners have layen long under dreadful terrors, and deep sense of their own finful state, even unto an hellish despair, yet they never quit this Legal Self; but al their Treaties, covenants, and closings with Christ, are, at best, but to get a legal-Righteousnes of This in some is more visible their own. and apparent, in others more refined, and mixed of Law and Grace; which was the case of the Galatians, whereby such falle friends of Christ, under a pretention of Amitie

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Amitie with, and dependence on Christ, really depend on, and so are friends to none but legal self. Just like a bankrupt, or broken Merchant, who being cast into Prison for debt, and having a good offer of Mariage from a rich person, is willing to marie her for her riches, without the least love to her person, &c. such is the friendship of many awakened legal friends of Christ; who are content to espouse him, thereby to get a flock of their own legal righteousnes; whereby they may pay their debts to the Law, and so get out of Conscience's prison, without any fincere love to Christ, or faith This I cal a mercenary, legal Amitie with Christ; which is not only adulterous and whorish; but also a fatal instrument, which most effectually ruines millions of awakened finners.

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SECT. 3.

The friends of Christ may not elect him, for the advance of an Evangelick Self-Righteousnes.

The friends of Christ may not elect him for an evangelick Self-righteoulnes.

2. Propos. THE friends of Christ may not elect and close with bim, only to promote an evangelick self, of their own evangelick righteousnes, and sufficiences. evangelick felf, I understand al evangelick or Gofpel Gifts, Graces, Afistances, Quicknings, Enlargements, Duties, Privileges, Peace, Joyes, and other sufficiences; so far as they tend to promote a felf-rightcousnes, or felf-dependence, though never so seemingly evan-This is the fad and miserable case gelick. of many Evangelick, and more refined Hypocrites; who dare not pretend to any legal righteousnes, or merit of their own; they are too knowing, and sensible of their natural pravitie, and dayly excursions to fin, to own any fuch legal-felf: only by virtue of their seeming union to, and Amitie with Christ, they have got a good stock of Evangelick Gifts, Affistances, Duties, Comforts, and other spiritual sufficiences; which they secretly, and perhaps unknowingly, cleave unto, and depend upon, notwithstanding their pretended adhering unto, and depending on Christ as their friend: yea, which is worse, they make use of their seeming Amitie with, and dependence on Christ,

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Christ, only as a blind, or engine, the more efficaciously to promote this their Evangelick self-dependence. This was the very case of those false friends of Christ, Esa. 48. 1. Hear Bfa. 48. ye this O house of Jacob, which are called by the 1, 2. name of Israel [i.e. friends of God] which swear by the name of the God of Israel [i. e. who bind themselves by an oath of Allegeance unto God] but not in truth, nor in righthousnes. How does that appear? v. 2. for they cal themselves of the holy citie, [i.e. they trust in their Church-privileges] and stay themselves upon the God of Israel: or, e they e Niti fe boast, and glorie that they depend on the God of gloriantur. They gloried much in their dependence on God, that so they might more insensibly depend on themselves. This is the case of numbers of Evangelick, and close hypocrites; who pretend much dependence on Christ, as their only friend, but yet really intend nothing but self-dependence; who make use of al their Evangelick Assistances, and commun Graces, received from Christ, only to compose an Evangelick Interest, or stock of self-sufficience, in distinction from, yea opposi-Such a self-regard, though tion to Christ. never to feemingly evangelick and refined, may be resolved into legal-felf, and the covenant of works, as the mother-root thereof: and albeit it may pretend much friendship to Christ, yet it is ful of nothing but self-love, and real enmitie against Christ; and therefore the greatest abomination that may be in his estime. So cursed is its root.

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SECT.

SECT. 4.

Christ's friends may not Elect him merely for the sweet Accidents of his presence.

The friends of Christ may not elect him merely for the sweet Accidents of his prefence.

THE friends of Christ may not elect bim purely, and foly for the Sweet Accidents, love-tokens and comforts of his presence. Christ is the most liberal and free-hearted friend that ever was : when, or where ever he comes to visit his friends, he brings his good chear and banquet with him, as Prov. 9. 1, 2, 3. Cant. 5. 1. Eat O friends, yea drink abundantly, O beloved. Now the friends of Christ, may and too oft do, dote too much on these delicious treatments of Christ: they may make an Idol of his very love-visits, and sweet manifestations of himself: the rings, bracelets, jewels, and love-tokens of Christ, may sometimes, even by Christ's friends, be too much doted on, even to the neglect, and difrespect of himself. This prepofterous, doting love, and friendship Christ takes very unkindly; and therefore he oft' cures such imperfections in his friends, by long absences, withdrawments of love-embracements, and bitter desertions; that so they may learne to value himself, more than al the sweet Accidents, or comforts of his Presence. Yet these are but some feverish fits of lovemudnes, and distempers in the friends of Christ: they do not so much dote upon,

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or Idolize the love-tokens of Christ, but that still they retain the Bent of their heart, as a royal Throne for Christ himself: and therefore, though Christ withdraw al love-visits from them, yea, though he may seem, at times, to turne against them as an enemie, to cal them dogs, or the like; yet they still sollow him, as the Woman of Canaan did, and are resolved to cleave to him, though he depart from them; to approve themselves friends to him, although he may appear to be an enemie to them.

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But now 'tis quite otherwise with the false friends of Christ: 'Tis true, as long as they can fit at the High table, and be feasted with the delices, and sweet wine of Divine consolations, oh! none but Christ: he is then a great friend in their account: ay but when Christ leaves them in a barren wildernes-condition, to live upon a drie faith, and absent Lord, then farewel to al friendship with Christ: when he withdraws the sweet refreshments of his presence from them, they withdraw their hearts, and friendship from him. This is but a bastard, mercenarie Amitie, arising from that bitter root of self-love; which is content to feed on sweetmeats, and good things that flow from Christ, but minds not those Divine suavities, and good things that are in Christ. The friends of Christ may not be thus selfish.

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SECT. 5.

Christ may not be elected for a carnal Heaven, or to avoid a carnal Hel.

Christ's friends may not elect him as a means to procure a carnal Heaven.

4. Prop. NHrist must not be elected by bis I friends, as a means, whereby they may gain a mistaken false Heaven, or the true Heaven in a miftaken false way, (1.) The friends of Christ neither do, nor may elect him, as a means, whereby they may gain a mistaken, false Heaven. This is the great error of many carnal friends of Christ; who having glad tidings of the infinite delices, sweetnesses, pleafures, joys and fatisfactions to be enjoyed in Heaven, they feem excedingly ravisht with fuch good News, especially if they have met with disasters, crosses, and disappointments in this World: and hence they feem chearfully willing, and ready to embrace Christ as their friend, to conduct them to this their defired Heaven. al this while they little think, or confider what Heaven is; they understand not that Heaven consists in perfect bolines, continued communion with, and praises of God: No, they dream of a fools Paradis, a senfual, carnal Heaven, wherein they may enjoy both their lusts and Happines. Such an Heaven did the carnal Jews expect by their f Aliud eft appetire b'atitatem sub notione universali, qui

appetitus naturalis eft, aliud

est cam appetere sub notione

particulari, boc est, beatitatem

definitam. Camero, fol.

356.

their Meffias. So John 6. 34. Lord ever- Joh. 6. 34. more give us this bread. Christ having difcourfed of the bread of life, that came down from Heaven, they feem very forward to tast of it : but alas ! 'twas but a carnal Heaven that they defired : they knew not what the true bread of life was. pleased themselves in their malice and enmitie against Christ, and yet, having their consciences a little awakened at Christ's reports of life and happines, they pretend friendship to him, and seem willing to share in his bread from Heaven.

f Man has an innate, natural appetite, after life and happines, under its universal notion, though he hate it as defined, and bound up under

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the particular notion of bolines, and communion with

God; which is the faints Heaven and life. (2.) The friends of Christ may not elect Christ as a means to gain the true Heaven in a mistaken, false way. There are many false waies, in which the false friends of Christ would make use of his help, to bring them to Heaven: I shal only name one, which is, when men would fain purchase Heaven as the reward of their own good works. This is natural to corrupt, proud Nature, to defire to be faved by doing, rather than by believing: thus the unbelieving Fews, John 6. 28. What shal we do, that we may work the works of God. They

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They would fain get Heaven by doing; have mages for their mork, g as hirelings; whereas Christ tels them, v. 29. faith is the best mork.

5. Propos. The friends of Christ may not elect bim as a means to avoid Hel, considered merely as a punishment, or an offense to, and diminution of their particular, private good. I do not fay, that the friends of Christ may not elect Christ as a means to fave them from the punishments of Hel : for this is justifiable, as we may shew anon ; but I fay, they ought not to elect Christ to faw them from Hels punishment, merely as a furishment, without regard to the fin, which also is found in Hel, and is indeed the worst part of it. To desire Deliverand from Hel, only as it is offensive to our particular good, or penal, and not as it is sinful and so offensive to God, is a servile defire.

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SECT. 6.

The friends of Christ may not elect bim for felf as their last end; or on their own conditions. &c.

6. Prop. THE friends of Christ may not elect him to enjoy, content, and Catisfie themselves, in themselves, as the ulti- may not mate object of their fruition. To make felf elect him the last end of our desires and satisfaction, is as for themmuch Idolatrie, as to make felf the first felves as principle of our Dependence. Therefore the end. friend of Christ must chuse him in opposition, not only to self-dependence, but also to selfsatisfaction. He must neither seek, nor find rest and satisfaction in any thing below Christ: yea, he must find rest and satisfaction in Christ alone, even in the want of al things. A fincere friend fees al his good laid up in Christ, and not in himself; and therefore he makes Christ his last end, and the matter of his satisfaction: he studies to please Christ more than himself; yea, he pleaseth himself most in pleasing Christ: hence he converts every part of his private self, into a Christ-self; self-wisdome into Christ's wisdome; self-wil, into Christ's wil; self-confidences, into confidences in Christ, &c. And thus the friends of Christ, As they must give al contentement to him, so must they take up al contentement in him.

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To chuse Christ only to give contentment to, or take contentment in our selves, is a black marque of an adulterous friend of Christ. The friends of Christ must studie, first how they may content, and satisfie Christ, and then, how they may content, and satisfie themselves in the fruition of Christ, their best friend. To make private self the last end of our satisfaction; or to convert the commun graces, or good things we receive from Christ, to the interest of a particular self, abstract from Christ, simels too rankly of a false friend, such as endeavors to please himself more than Christ.

Christ may not be elected upon our own conditions.

7. Prop. The friends of Christ may not elect him, to be enjoyed by them ut on their own conditions. This is also a sad symtome of a rotten-hearted friend, to be willing to chuse Christ for his friend, provided, it may be on his own termes and conditions. Sinners by nature are so stout-hearted, as that they wil rather part with Christ, Heaven, and Life, than with their own conditions: and therefore the main work of the firit of Bondage, is, to floop and bend the wil; to make the heart flexible, and willing to take Christ upon his own termes and conditions. 'Til the heart be weaned from its own conditions, it is not fit to make a friend of The Heathen moralist could say, Christ. h that Virtue receives not a fordid Lover : we must come to it with an open breast. This is most true of friendship with Christ: he is a fordid felfish friend, who comes to Christ with

h Nov recipit fordidum virtus amatorem: Soluto adi illam finu ventendum eft. Sen. 2222. to,

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with an open face, but with a breast lockt up: (which is the mode of courtiers and politicians) no, they, who wil enter into friendship with Chrift, must come with an open beart, as wel as face; without Reserves, Ifs and Ands, or any fuch-like conditions. must bring an heart of white paper, and leave it with Christ, to write what conditions he please on it. In brief; the friends of Christ must be willing to receive al conditions from him, but to give no conditions to him. Thus David, Pfal. 131. 2. My foul is as a Pfal. 121.1. weaned child, i. e. weaned from mine own conditions. So Abraham, Esa. 41. 2. is brought to the foot of God, to be content to go and come, to do and suffer, to be any thing or nothing, as God should please: whence he is stiled, v. 8. The friend of God.

8. Prop. The friends of Christ may not elect Self may him, with regard to themselves any may, where- not be rein self may stand in competition with, or opposi- garded in tion to the Honor of Christ. The great designe opposition to, or com-and Interest of the friends of Christ, should petition be to abase themselves, and exalt Christ. So with John Baptist, Joh. 3. 30. and the Publican, Christ. Luk. 18. 14. Hence, when ever felf comes in competition with, or stands in opposition to Christ's honor, it ought not to be regarded

by the friends of Christ.

SECT. 7.

The friends of Christ may, in their election of him, have regard to freedome from Hel.

How far the friends of Christ may have regard to themselves in their election of Christ.

Hese exclusive, or negative Propositions being premised, the inclusive, or affirmative wil more eafily follow. general, the friends of Christ may, in their election of him, regard themselves, so far as he is offered in the Gospel, as a means applicable, and necessary for the obtainment of life and Salvation. For, without al peradventure, he that elects Christ as offered in the Gospel, elects him as his friend: Now the Gaffel offers Christ as a means of life and salvation to al such, as wil come unto, or elect him for their Mediator. the Gospel makes this the great domning sin, that men wil not come unto Christ for life and Salvation: so Fob. 5. 40. surely, if this be the great Goffel-sin, that men wil not come unto Christ for life; then it necessarily follows, that this is the great Goffel-dutie, and that wherein our friendship with Christ doth much confift, that we elect or close with him, in order to the obtainment of life by But this wil appear more clearly and fully by the following particulars.

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1. Prop. The friends of Christ may, in The their election of him, have an eye on, and re- friends of Christ may gard to their freedome from Hel. This is eye freeevident. (1.) Because the Gospel offers dome from Christ to sinners, as their only Redeemer, to Hel deliver them from Hel. (2.) Because selfpreservation is an effential branch of the Law of Nature, which the Law of Grace. or friendship with Christ, does not destroie, Thus much the wifest of the but perfect. Heathens could, by their candle-light, fee

> i Hence the Stoicks made τηρών έχυτό, felf prefervation the first part of their Moral Philosophie, as Laert. Zeno.

k; AM' वंशीवे रहेर ठेट्रा बेहर-TH, TO OWEN dUTON, 13 TE EZUTE, &c. Plato.

and acknowlege: wherefore i some of them made selfpreservation the first part of their moral philosophie : and k another faith, that this is virtue to preserve a man's self, and what belongs unto him; neither is there a more noble and generous piece of virtue, than to Save a

tion of Hel, duely confidered, doth both alnea, low and require, that the friends of Christ ın, both fear, and endeavor to avoid it. For ind what is Hel, but a continued state of blasbe me olind

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pheming, sinning against, and separation from God? Now, may not the friends of Christelect him, as a means to keep them from fuch a state of finning against, and alienation from himself? (4.) Neither does this argue servile and slavish, but filial fear, to chule Christ out of fear of Hel, so long as the Hel we fear, is not merely a tormenting, but also a finning Hel. Is it not the highest degree

man's felf and others. (3.) The very no-

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degree of filial fear and love, for a child to be afraid of falling into the fire; because thereby he shal grieve, difflease, and be de. prived of his father? furely, such a fear of Hel is, not only allowable, but generous, and filial in Christ's friends.

SECT. 8.

The friends of Christ may, and ought to eled bim with regard to Heaven.

elect Christ with a regard to Heaven.

Saints may 2. Prop. T TEnce it follows, That the friends 1 of Christ may elect him with an eye or regard to Heaven, the great recompense For, (1.) Thus likewise is of reward. Christ tendred in the Gospel, almost every where. (2.) The most loyal, and faithful of Cl rist's friends are commended for their faith in eying the recompense of reward. So Moses, Heb. 11.26. for having refeet to the recompense of reward. Yea (3.) It is the Character of Christ himself, Heb. 12. 2. Looking at the joy that was set before him. This is an exemple, without al exception, that the friends of Christ may have an eye on what they expect from him. (4.) Heaven and Happines is proposed by Christ as the great motive to draw his friends unto a firme Amitie with, and adherence to himself: So John 14.2. Now a motive hath the place of an end (though sometimes but partial and (ubordinate)

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and te) (ubordinate) and it's wel known, that the end is a main principle of the Action, and therefore ought to be looked unto by the Agent. Is it not then most reasonable, that Heaven, which is made a motive, and fo an end, (though but partial and subordinate) to allure Christ's friends to the election of him, should be regarded by them? Has Christ promised, and does he not offer Heaven as an encouragement to his friends, to make them elect him more chearfully? and shal they not eye the encouragements which Christ gives them? What is this, but to fay, the end and motives of an action ought not to be eyed by the Agent ? (5.) Is not this to destroy Heaven, and Hel, the Souls immortalitie, the last judgement, and al Gospel-obedience, to denie, That the friends of Christ ought to have any regard to the recompense of reward? What was it, that gave foundation to that damnable doctrine of the Sadduces, denying the Resurrection, &c? was it not this, (if we may credit the ! He- ! See cabrews) that Antigonus, instructing his Scho- mero, fol. lar Saduk, That be must not serve God merely as a servant for reward, but is if there were no reward; Saduk, mistaking his Master's mind, concluded, there was then no reward of good works, and thence no Resurrection, &c? (6.) Yea, to denie the friends of Christ any regard to the recompense of reward, what does it; but ftrip them, not only of their Christianitie,

m Sunt quidam qui dicunt, abhorrere ab ingenio pii hominis benefacere intuitu mercedis. At illi mihi videntur hominem homine exuere, Camero, fol. 45.

but also of their in humanitie or manhood? (7.) The very nature of Heaven does approve, yea engage the friends of Christ, to have an eye thereto, in the election of him. For what is Heaven,

but a constant vision, and fruition of God in Christ, as their supreme happines? So that, should not the friends of Christ have a regard to this Heaven, they should not regard the main of their Amitie with Christ. 'Tis

a Obedience which is only for reward, without al respect or motive of love and duties, is the obedience of an hireling; but not that which acknowledgeth the reward no otherwise due than of his Father's free love; &c. See Mele, Diatr. 2. pag 334.

true, to mind Heaven merely as a reward; n or as a reward to be given as hire, for our labor; or as a reward that confists in some imaginary felicitie, distinct from the enjoyment of God; such an eye on Heaven is too merenary, and sinels too much of

carnal, legal, and fordid self, as before. But to eye Heaven, as it consists in the enjoyment of God, and Christ; and as it is a reward given us, out of the liberalitie of a tender-hearted Father; and purchased by the bloud of our dearest friend; and so given also by him, as an image, or remembrance of his free love, this is not mercenary, but a mecessary part of our friendship with Christ.

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SECT. 9.

The friends of Christ may elect him in order to their present relief, under Tentations and Afflictions, &c.

3. Prop. HE friends of Christ may, in their election of him, So far re- Christ mey gard themselves, as to desire relief under, and defire case deliverance from their present burdens, whether from their of Conscience, or Heart. This is likewise burdens. manifest, (1.) Because Christ is thus offered in the Gospel, to weary, and heavy laden finners, as Mat. 11.28. Come unto me at ye that labor, and are beaut laden, and I wil give you rest. (2.) This is the main of Christ's office, as Mediator, to Save those who are loft, to bind up the broken-hearted, to heal the fick, to relieve the poor and needy, &c. (3.) Hereby the friends of Christ are, both morally and effectively, or efficaciously rendred more amicable, and serviceable unto Christ. For by being eased of their burdens, both of tentation, and fin, they not only lye under greater, and more essential obligations, but also are efficacionsly, and effectually enabled to act more friendly towards Christ. Now surely this is a noble and generous strain of felflove, to defire to have our burdens, both of the guilt of sin, which lode the Conscience, and of the power of fin, which lode the wil, taken off, that so we may the more chear-K 2 fully

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fully trust, love, honor, and obey Christ our friend.

The friends of Christ may regard themselves any way in subordination to Christ.

4. Prop. The friends of Christ may elect him with regard to themselves, their own spiritual good, any way, so far as felf stands in direct subordination or subservience to Christ, bis interest and glorie. 'Tis true, if the friend of Christ should eye himself, as his fole, or supreme end, above and beyond the glorie of Christ; or if he should eye himfelf as a partial, lower end, that stands in opposition to, or competition with Christ and his honor; this would smel too rankly of fordid, proud, carnal felf: Ay but to regard himself, and his spiritual good, or comfort, [fervato ordine finis] in subordination to the glorie of Christ, this is a pure, generous, Divine self-love, which greatly promotes Amitie with Christ. He that thus regards himself in part, and in subservience unto Christ only, needs not dout of Christ's regards to him as his friend.

An effential connexion, and famenes 'twixt the Interest of Christ and his friends.

own, and his friends Interest; as that they never seek, or promote themselves more; than when they most denie themselves, and elect Christ for himself. Thus the true, spiritual self, and interest of Christ, and his friends, are so far from being opposite each to other, as indeed they are not distinct ends, but one and the same. So that what Satan maliciously reproched Job with, Job 1.9. Dotb Job sear God for nought?

Job 1. 9.

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nought? o may, in a strict and spiritual sense, be applied to al the friends of Christ, who do not elect Christ for nought: Job's 9. pag. 109. and Mede, There are none in the World greater felf-feekers, in a spiritual and true fenfe, than the friends of Christ. For the

. That the friends of Christ do not elect, and ferve him for nought; See Carilon this Diate 2. pag. 333. and Cameron. Opera fel. 45. 46. But particularly, Fan, Aug. To.3. 1. 5. 6. 10. [0]. 235.

more they denie, and abase themselves for Christ, the more they are dignified and exalted by him, Luk. 9. 44. and 18. 14. So far is the Interest of Christ from crossing the real interest of his friends, as nothing more promotes it: They can't conceive a more compendious way to advance themfelves, than by electing Christ for himself, in opposition to their carnal, private felf, and interest. What a sweet, and glorious contemplation, election, and fruition of themselves the friends of Christ have in the contemplation, election, and fruition of Christ for bimself, wil fully appear, with the Lord's Affiltance, from what follows in the next Chapter. At the present, we shal conclude with an observation of p Jansenius, (that bili modo fit great patron of Grace, and the cause of it sit nobis Christ) who acutely and folidly discusseth, utilitatis and determines this case; whether a regard temeus in

diligendo

gratis Deo utilisimus. Amo is enin Dei non eft digna vetributio nist iple Deus, Ex quo fit, ut propter mercedem operari, non fit oculos à Deo ad fe reflectire, & aliquid extra Deum expectare ; fed Deus ipfe magis adbuc gratuito diligendus in aternitate sit merces. Amor enim, amoris Retributio erit, &c. Jansenius August. To. 3. 1. 5. de Gratia cap. 10. fo. 225.

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to our reward, or Happines, be inconfiftent with our love to God for bimfelf ? Thus Janf. Anguft. Tom. 3. De Gratia, l. g. e. 10. 'It is no fmal error (faith he) to imagine, that our own falvation, and the vision of God, and the whole complexum, or fum, of our Felicitie may not be fincerely loved, with true charitie: As if a Christian were otherwise commanded to love himself, than in loving God for God. For in this doing, he does mostly love himself : neither does s he love himself truly, if he does otherwise love himself, than in loving God for himfelf. For by a most profound oblivion and forgetting of himself, he does most deeply 'love himself: For our good (faith Augustin) is nothing elfe but to adbere to God &c.

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That the friend of Christ does most promote himself, by electing Christ for himself, is demonstrated both from the Object, Act, and Essents of this Election.

SECT. I.

That the friends of Christ do most advance themselves by electing Christ for himself, is proved, 1. From Christ, the Object.

TAving resolved that great Case, How far the friends of Christ may, in their election of him, regard themselves? and in part demonstrated, that they never more truely, and Spiritually regard, seek, and promote themselves, than when they most, abjuring their carnal, legal, and private Self, elect Christ for himself; Our main work now wil be, (1.) To prosecute the Demonstration begun, by several convincing Evidences, or Discoveries, that the friends of Christ do most really seek, and advance their spiritual best selves, by electing of Christ for himself: and then (2.) To explicate How, and Why the friends of Christ must elect bim for bimself? That

That the friends of Christ do most advance themselves by electing Christ for himself is proved, 1. From the object Christ considered.

1. As the

laft End

and chief-

eft Good.

That the friends of Christ do most really Seek, and advance their Spiritual, best selves, by electing Christ for himself, is evident both from the Object, Act, and Effects of this 1. As for the Object of this Election. election, who is it but God-man or God bimself, clothed with human Nature? (1.) When the friends of Christ elect him, whom do they elect, but God himself, the most infinitely perfect, and first Being, and last End? And is not God to be elected for himself? Or can the friends of Christ promote themselves more, than by electing him, who is their Last end, and chiefest Good, for himself? Is not the last end the first mesure and rule of al means, and Actions? and is not every Subject or Facultie by so much the more noble, and perfect, by how much the more perfect and noble its last end is? Wherein consists the Recitude of an Intelligent Creature, but in his inviolable adherence unto God, as his

q Libertas electionis importat accessim ad infinitum & accessim ab inferioribus. Gibieuf.

Last end? q What doth the true notion of Libertie import, but a Recesse from Inferior Goods, and Accesse to the infinite, supreme Good? Ought

not al multitude to be reduced to, and governed by the one, simple, and choicest good? Doth not the firmal reason of loving al particular goods result, not from their own goodmes, but from that of the universal, and most comprehensive good? Now, is not Christ our last end, and choicest good? Is not al God, and whole God in him? Can then the friends

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of Christ more advance themselves, than by electing of, and living in him, who is their last end, and chiefest good ? Is not this an happy loffe, when the friends of Christ lofe themselves, and al other private goods, in the enjoyment of Christ for himself? How do they refigne up themselves as captives to his love, when once they come to fee, and taft, and smel, and feed on the Divine fatiffactions of his presence? In short, have not al creatures an Appetite of Union, or defire after their last end, and that for it felf? and does not their perfection confist in the firme adhering or cleaving thereto? Is there any other mesure for our love of the last end, and chiefest good, but to love him without al mesure, and end, infinitely, and for himself? And what can more commend to us the election of Christ for himself? Is he not his friend's last end and best good? Do not al manner of Divine suavities and attractive fatisfactions flow from him? when their hearts do in any good mesure comprehend the wonders of his Love, Grace, and Goodnes; are they not then filled with most fatisfation, yea, with the fulnes of God, as Eph. 3.19? And do not such satisfying sights of Christ lift up their fouls, fo far above al Idol-lovers, as that these are in no capacitie to reach, or inveigle their hearts, as formerly?

(2.) What is more attractive, drawing, and 2. As the alluring, than the supreme, first Beautie, first Beauwhich converts the eyes of al Intelligent Beings to it self? And is not Christ, that

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expresse Image, and Brightnesse of the Fathers glorie, the first and Supreme Beautie ? Is it not then the Interest of his friends to chuse him for himself? Has not Christ the most amiable, beautiful face that ever was? Doth. not the most beautiful effence, and al the Divine perfections of the Deitie shine in him? What are visible Beauties, but mere Deformities in comparison of Christ? In the zifible World, what is there to beautiful as light? and in the Intelligible World, what fo beautiful as Truth? Now, is not Christ the first light and Truth? Oh the infinite Beauties of Christ's Intelligibilitie! What infinite harmonie, what exact proportion, and forme is there in al his excellences? Again, how natural is Christ's Beautie? What are al created Beauties, but borrowed colors, and paint, if compared with Christ? What a infinite quantitie of beautiful, and glorious Truths are there in Christ ? What a folendor, effulgence, and amiable amenitie of a Divine Attributes shine in him? Wel might the Spoule fay, Cant. 1. 16. Behold thou at fair my beloved, yea pleasant; or amiable, acceptable. Certainly, fuch is the foul-ravishing Beautie of Christ, as that the contemplation thereof, by faith, transformes his friends into a like Image, 2 Cor. 3. 18 Plato faies, that the contemplation of the first Beautie makes us, Jeografi, friends of God (3.) Again, Is not Christ the first as fe

3. As the first principle of Dependence.

principle of Dependence, as wel as the last not end of fruition ? And does not the life, lana Interest,

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Interest, and perfection of every derived, borrowed Being, confift in the firme adhesion unto, and intimate, immediate Dependence on its first Principle? Is it not the interest of the rivuler and stream, to live in, and derive

r Premetie Divina est converfrua ad Deum, or fepa ativa à creaturis. Gibieuf. Lib.

al from the fountain? When does the branch flourish and prosper more, than when it lives most in, and upon the influence of the root? Is it thus the commun Interest of al depending Beings, to live upon their principle of Dependence? and is it not the Interest of Christ's friends to elect, and live upon him their Root, Head, Fountain, and first principle of Dependence? Alas! should not Christ every moment inspire, and infuse new life and spirits of actual grace, into the hearts of his friends, how foon would al their habitual Graces wither, and die away? Doth not al Habitual Grace, both as to qualitie and quantitie or mesure, depend wholly on the Divine Infusions of Christ? Are not also al the effusions, and respirations or exercices of Grace wholly dependent on, and proportioned to Christ's gracious Infusions and Inspirations? May we not then hence fafely conclude, that the gracious life, forces, and Acts of Christ's friends, have an absolute, and immediate dependence on Christ, their most noble and best self? True indeed, Christ is not their very felf; they are not Christed, and Goded, as some blasphemously dream: But yet, is he not his friend's Next self? yea, their most landable, noble, and best felf? Alas! what are

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are they out of Christ, but a poor, withered barren, weak, emty, bungry, base, ignoble, naked nothing? where lies their riches, beautie, bonor, food, raiment, liberrie, delights life, perfection, and al, but in Christ? Does not this fufficiently evince, that 'tis their chief Interest to elect Christ for himself? But of this more in the next Chapter.

SECT.

The very Act of electing Christ for himself proves, that it is the highest Interest of his friends fo to act.

Hat the friend of Christ does most

2. Demonft. From the A& of Electing Christ for himfelf. Which is,

advance himself, namely his spirit tual, best felf, by electing Christ for himself is farther evident from the Act it felf. Every Being does then most All for, and Promote it felf, when the Ads it puts forth mo are most perfective of its Nature. Now for what Acts of the foul are more perfective of more hum in Nature, than the Election, and fruition And of Christ for himself? (1.) The more Natural any Acts are, the more perfective are nobles. they of that Nature unto which they ap- the pertain: And what more Natural to hu-Love man Nature, considered in is pure naturals, for than to elect Christ for himself? Does not sure, the Philosopher determine, that p Self-motion great

I. Most Natural.

P autois most natural to a Rational Being? And who hatur mes yiav XTI CUTITS

Plato. Item : Optimus motus eft in seipso, & ex seipso, quia talis eft imf rationale Natura cognatiffinus, Plato.

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moves more naturally in himself, than he that elects Christ for himself? Tis true, to corrupt Nature this is a preternatural, and forced motion: The Animal or Natural man. as now degenerated, fees no beautie in Chrift, and therefore has no natural Disposition to elect Christ for himself. Ay but to Adam, who was clothed with pure Nature, it was most natural to elect God for bimself: and fo, in proportion, to the friends of Christ, fo far as their Natures are renewed, q what can be more q Adus naturalissimus aninatural, than to elect and ma eft, inbarere Deo. Bradcleave to Christ for himself? Is not Christ, as God-man, more intimate to his friends. than the most intimate part elf not then moved in, and tond wards themselves, when they ow for himself? Again, what

of more natural to the wil than Acts of love? And is not the election of, and Adhesion to Christ for himself, the most soverain, and are noble strain of Love? Yea, by how much ap the more invincibly, and intimately the wil's hus Love is allured, and drawn to adhere to Christ als, for himself, is it not by so much the more not sure, spiritual, free, perfect, and natural? So ion great is the Sympathie betwixt the renewed the sature in the friends of Christ, and Christ imself. Whence it is that the Psalmist ries out, Pfal. 73. 28. But it is good [or PC 73.28.

r Qui à Deo ut ultimo fine, & primo principio movetur, à scipso, & in seipso movetur. Gib. de Libert. pag. 28, 29, 85, 103, 108.

142 To elect Christ the most living act. C.6.

most natural and best for me [who am a friend of God] to draw near to God [to be as it were settered, chained, and glued to God, as my best friend] oh! how pleasing and natural is this?

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2. Most living and lively.

(2.) To elect Christ for himself is perfective of buman Nature, and so most for the promotion of true spiritual self, because its the most living, and lively act of the soul. The human soul is supposed to be, as a selfmoving, fo an (ever-moving principle. Now look by how much the more perfect the felf motion, and ever-motion of any Being is, by lo much more perfect is its life : For according to the Philosopher, & To act mel, is to live mel; By how much the more perfect the manner our Acting is, by so much the more persent is the manner of our life. And is not this election of Christ for himself the most per fect act of the foul? can the friends of Christ live a more generous, noble, Divine life than by continued election, and fruition of Christ, their best friend? Thus Christ, i that great Evangelick Invitation he makesu sinners, Esa. 55. 3. saith, that such as elect him for himself, and feed on him, shalling i. e. lead a most noble, generous, delicions prosperous, Satisfactorie, yea, Divine For life is oft in facred Writ, as here, p for the Tranquillitie, Vigor, and Felicitie The like Pfal. 69. 32. and your hear

shal live that seek God, i. e. you that see elect, and enjoy Christ for himself; 9

what vigorous, man-like, yea Divine lives to

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Pf. 69.32. life.

Efa. 55.3.

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tur. Glaff.

you live? how lively and spritefully wil your fouls move and act? " Does not the life of every creature put forth, and discover it self most in that Act, which is most proper and agreable to

u unum modque vivens oftenditur vivere ex operatione fibi propria, ad quam inclinatur. Aquinas.

its Nature, purely considered? and what Act is there more agreable to the renewed Nature of Christ's friends, than the electing of, and adhering to him for himself? Does not this come nearest to the life of God, which consists in the blessed vision and fruition of

himfelf? And may we expect a more perfect life than to live as God does? Surely no. (3.) To elect Christ for himself is an act 3. Most most perfective of Human Nature, because it is most rational. The life, and perfection of the Human foul confifts much in its Rationalitie. And what can be imagined more Rational for the Friends of Christ, than to elect him for himself? Is it not all the reason in the World, that sinners should elect their Savior for himself? Is not Christ the most rational object, yea misdome it self, and therefore most attractive of our wifdome, and election? What takes a rational Being more than Reason? And hath not Christ the most convincing, the most invincibly binding Reasons, to attact the heart to himself, for himself? The election of Christ for himself imports not only Head-logick, but Heart-logick also : it is the elixir and Spirits of Reason, the deepest and profoundest wildome to contemplate, adhere to, and love, Christ

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Christ for himself. Friendship with Christ carries in it an Ocean, a Sea of Sublime reafon, yea the flour of Reason. The Prodigal never came to himself, Luk. 15. 17. i. e. to a found and fober mind, to acts of reason and judgement, til he could, by the Art of Divine Logick, dispute himself into a resolution of returning to his Fathers house, where was bread enough, to elect, and adhere unto Christ for himself. Such is the spiritual Logick of Christ's friends: Is it not their highest wisdome to adhere unto their first Principle, and last End? Is it not al the reason in the world, that the friends of Christ should elect him for himself, who gave himself a ransome for them? what more reasonable, than that they should live and die with him, who lived and died for them? This seems such a Demonstrative, constraining Argument to Paul, binding, as that it quite overcame, not only his Rea-Son, but his Affection also, 2 Cor. 5. 14.

2 Cor. 4. 14, 15.

W ouvexes, i. e. totos nos foffidet & regit, ut ejus afflatu quasi correpti aganus onnia: alludit enin ad vatum furoren. Beza.

For the love of Christ w constraineth us : i. e. does wholly overcome and captivate our Reason, like the ecstaries impulses, and raptures of the Prophets: our Judgements,

as wel as Affections are ravished with the consideration hereos. How so? because me thus judge: for we thus syllogize, dispute, or reason in our selves that if one died for al, then were al dead. V. 15. And that he died for al, that they which live, should not bence forth

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forth live unto themselves, but unto him, which died for them, and rose again. Oh! saies Paul, if Christ died for us, what reason have we to elect and live to him? whence he concludes V.16. wherefore henceforth know we no man after the flesh, &c. i.e. we are now refolved to live to, and upon Christ for himself: we fee al the reason that may be for it, because he has been fo good a friend to us. Such a Divine Logick is there in Amitie with Christ.

(4.) To Elect Christ for himself is most Per- 4. Most fedive of Human Nature, because most volun- Voluntarie. tarie, and pleasing to the renewed wil, in the friends of Christ. By how much the more voluntarie any act of the wil is, by so much the more agreable to, and perfective of its nature fuch an act is. Now what more fontaneous and voluntarie, than the electing of Christ for himself? Oh! what a sweet pain is loveficknes for Christ? how golden are those chains, how filken are those cords, whereby the heart is fetter'd and bound to Christ? Yea, is it not the most pleasing death, to the friends of Christ, to die bleeding with love and adherence to Christ?'Tis true, the friends of Christ have their wils drawen to, and confirmed in the election of Christ, by no lesse than a pul of omnipotence:

But yet, oh! x how sweetly and chearfully does it adhere to Christ? what an bappy necessitie; what a blessed con-

straint; what a sweet and pleasing violence is that, which knits, and keeps the hearts of Christ's friends close unto himself? It's a vo-

x Repugnanti non volenti neceffit as eft : in volente necessit as non oft. Seneca.

luntarie

y Ria

Enleret,

Plato,

Conviv.

luntarie necessitie, a love-violence ; every thread of this Divine election is twisted our Hof. 11. 4. of love, Hof. 11. 4. I drew them with the cords of a man, with bands of love. what can be more free and pleafing than bands of love? The Philosopher tels us, y that "Epolos & Love knows no force, but which is voluntarie, and sweet; for every one voluntarily obeyes Is not this most true, here? is not the heart most voluntarily, though necessarily and invincibly, bound to Christ, to elect love, and enjoy him for himself? But of this more in what follows. Thus we have demon-Brated, that the election of Christ for himself is an Att most perfective of Human Nature, and

SECT. 3.

therefore most for the promotion of true self.

Demonstr. 3. From the bleffed Effects that follow upon the Election of Christ for himself, 1. The Divine Nature. 2. Libertie.

THat the friend of Christ does most Exo

Christ for bimfelf, may be farther Der on his

strated from the Effects of this Election : tor and

the tree is known by its fruits; the cause by I Co

promote himself, by the election of first;

3. Demonst. From the effect, of electing Christ for himself : Which arc,

its effects. Certainly, the friends of Chrift, what by the election of him for himself, attain his unto many glorious Effects and Fruits, which yet b greatly conduce to the advance of their true, of hi spiritual, and best self. 1. Hereby they are his fr made partakers of the Divine Nature, 2 Pet and

1. Participation of the Divine Nature.

1. 4. The Divine Nature, as it is in God,

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wherein does it confift, but in the immutable Adbesion to himself, his own essential Goodnes, and infinite perfection? Now the friends of Christ, so far as they elect, and adhere to Christ for himself, so far are they partakers of this Divine Nature. The Christian Philosopher tels us, z That this

is the great endeavor of Nature, z 5000 80 70 0000114674to beget a natural effect like lon egon of quoseus to ass ta it self. This holds true here : the Divine Nature in Grammat in Ariftot. de Christ produceth a Divine Anima. nature, in some degree like,

cutikay Enasor Jerradui ano oucer dura. Joan.

joves himself, for himself; so they love and enjoy him for himself also: only with this difference, that it is natural, and essential to Christ to adhere to, and enjoy himself as God; which his friends have only by participation, and of Grace: yet so as that they partake of some shadow, and dark ressemblance of that Self-Sufficience, that is in Christ, as God. For look as God saies, Exod. 3. 14. I am that I am, i. e. I am the Fxod. 2. 14. nof of first, infinite, self-sufficient Being; so Paul, in on his proportion, by virtue of his electing of, to and adhering to Christ for himself, saies, 1 Cor. 13. by 1 Cor. 15. 10. by the Grace of God I am what I am. Though Paul knew ful wel Sie - w tain his infinite Distance from God as a creature, " Zui.

in his friends: fo that as he loves, and en-

a Qued Die competit per Naturan nobis compet t per Gratiame Gib.de Libert. p. 493.

ich yet by a Grace, and by virtue

rue of his adherence to Christ as

are his friend, he could ascribe,

Pet and assume to himself some

borrowed

borrowed shadow of that Divine Al-Juffici-

ence. And when friendship with Christ is consummate, and perfed, as it is in Heaven, where the friends of Christ perfectly adhere to him for himself, then there is a more perfect degree of this Divine Nature, and felf-Sufficience: Then the friends of Christ are, if we may speak it with reverence, as fo many little made-Gods : b they have nothing but what they would have, and they would have nothing but what they have. Such a derived image, or shadow of the Divine Nature, and Al-Sufficience have the friends of Christ, fo far as they elect and adhere to him for himfelf.

nibil valt quod Non habet : vult omnia que debet, & omnia fossit que vult. Mori Difp. 2. de Grat. thef. 6.

2. Libertic.

b Perfecte

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nibil habet

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talis Deus,

liber eft av denns.

2. Another bleffed effect which the friends of Christ ohtain, by their electing of Christ for himself, is a Divine Amplitude, or Libertie. Al buman Libertie, whether Natural, Civil, Moral, or Divine, confists in an Amplitude, or Enlargement either of 1 Natural. State, or Acts. (1.) As for Natural Li-

e Homo ad immensam quandam Amplitudinem natus eft. Gibieuf. de Libert. pag.361.

emted from

bertie, it consists in the natural Amplitude, Universalitie, and infinite capacitie of the foul, whereby it is excoactive Necessitie, and al invested with a rational spontaneitie, which naturally, and effentially attends al its human Acts, and Motions. Now what does more conduce to the Improvement of this d natural

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d natural Amplitude, and enlargement of foul, than a firme Election of, and Adhefion unto Christ for himself? What is it that most confines, and narrows the whole foul, but adherence to, and dependence on sensible inferior good? Is not every facultie of the

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d Ille eft liber in arendo qui à nullo creato dependet, qui nullis limitibus coercetur, nec ex parte princi, ii, nes ex parte finis ; qui eminentiam quandam & Infinitatem adeptus eft, secundum quam ab Infinito, ad Infinitum, super Infinite mozetur, &c. Gibieuf de Libert. p. 279.

foul by so much the more universal, ample, and wide, by how much the more immaterial, and spiritual it is? And, what exemts, and frees the soul from adherence to sensible good, and carnalitie, more than election of, and firme adherence to Christ for himself? Who has his wil more Universal, and Indedendent as to Inferior goods, than the friend of Christ, who elects him for himself? Is not al this exemplified to the life, in Solomon; who, when he first elected God for his friend, had a huge large heart bestowed on him, as wel for natural, as Divine matters? fo 1 King. 4. 29. And God gave Solomon 1 Kings wisdome, and Understanding, exceeding much, 4 29. and largenes of heart, &c. e Hebr. Amplitude amplitudior Enlargement of Heart. Oh, what an am- nem cordis. ple, wide, universal, and comprehensive wis- Jun. Tredome, and wil had Solomon, upon his first med. Election of, and Adherence to God as his Animal,

friend? f But, after his heart turned from etsi non

plane ad unum aftrictum sit, sicut Planta, & Lavides, libertate tamen non pollet, quia nulla infinitate gaudet : solius Rationalis creature iftud privilegium eft que sola Dei capax est, & ista capacitate transfire potest in Divinam Amplitudinem. Gibieuf de Libert. p. 262.

God.

God, to fensible good, what a narrow, fervile, fetter'd heart had he? Paul, who was a great friend of Christ, one that elected him for himself, what a great, vast, comprebenfive, universal soul had he? So, 2 Cor. 6. 11. Our beart is enlarged, nendatural It is hugely amplified, extended, or widened: Whereas v. 12. he faies, the Corinthians, by reason of their sin, were straitned, or narrowed in their spirits: wherefore he exhorts them, v. 13. Thaturdire & buis, be ye also amplified, or enlarged: and then he shews them how they might attain to this amplitude, or enlargement of foul, namely by returning to Christ, and cleaving to him. as v. 14, 15, 16.

2. Civil Libertie.

g Populi illi liberi dicuntur, qui funt, aulovopos Derodone.

1 Cor. 7.

(2.) As for civil Libertie, it consists in a man's being, sui juris, his own Master, or Lord; and thence it is defined, a Facultie of doing, or power of living, as men lift, or please: whence g those people are accounted free, which are autoropoi, fuch as give lams to themselves. And surely none are so free, in this regard, as such who elect, and adbere to Christ for himself. Yea, fuch as are fervants of men, by the election of Christ for himself, they become the Lord's free-men. So 1 Cor. 7. 22. For he that is called in the Lord, being a servant, is the Lord's freeman: i. e. A servant, by election of, and subjection to Christ, becomes ingenuous, noble, and free, both as to State, and Acts. It's true, he is the fervant of men; ay but, is he not also the son of God, Fob. 1. 12? his

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his outward man is to ferve, and observe the wils and humors of men; but oh! how free, how generous is he in the inward man? what generous and noble principles has he? what great and sublime designes and aims for God? How much is he above the fromns, and flatteries of this lower world, even then, when, with his bodie, he is most officious and serviceable to men? And then as for Ads, how free is he in his spiritual regards, and acts towards Christ, even when he is most deeply engaged in bodily services for men? How chearful, and active is he in the dispatch of his mafter's busines, that so he may gain a little time, to pour out his foul into the bosome of Christ? Is it not admirable to fee, with what diligence some poor servants wil dispatch their affairs, that so they may have some time for converse with Christ? Whereas, peradventure, when they come to be their own masters, they have not so much libertie of spirit and acts for Christ, as when they were in a servile condition. fervant, that is called in the Lord, is the Lord's free-man. The Heathen Moralist can teach us, h that virtue makes men, sui juris, h Senece, their own Lords; because nothing can be above Epist. him, who is above fortune. Again (addes he) That man can do what he lift, who conceives he must do nothing, but what he ought. Such a free Noble-man, is the friend of Christ, who elects him for himself: i he, by subjecting i Ex sub-

jectione ad.

Deum emergit Dominium in creaturas. Gibieuf, de Libertate p. 218, 260, 264.

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himself to Christ, his Lord, becomes Lord and master of al inferior things, yea, of himfelf alfo. Plato tels us, that the temperate virtuous man is, iaute xeiflar, above himfelf; because by his temperance, he has Dominion

& Qui optimus eft, fæliciffimus & August finus eft, quia feipfum rezit, &c. Plato Repub. 9.

over himself. Again he faies, k that be, who is most virtuous. is most bappy, and most Royal or Noble; because he rules himself, which is the most Royal

And who may lay claim to such Dominion. a noble, Regal felf-Dominion, if not they, Hof 11.12. who adhere to Christ for himself? so Hos 11. 12. But Judab yet ruleth with God, and is faithful with the Saints. Judah, fo long as the kept faithful, in adhering to Christ, the ruled with God, and had a regal Dominion over al her lusts, and al inferior things.

1 में जहेंड बैंग्रेक मार्ग रिणय-Au (liu, dix) n அம் ம ம.-Nov · Surroy 26. Arift. Eth. 1. 4. c. 8.

Aristotle I, treating of a magnanimous man, faies, that he cannot live to any but his friend ; because that is fer-How true is this of

the friends of Christ, who elect him for himfelf? fuch are so magnanimous and generous, as that they cannot live to any but Christ

their friend. m Thus by fubjection to Christ, they become Lords of themselves, and al inferior goods: they live as they list and please; because nothing pleaseth them, but what pleaseth Christ their best friend : they have what they would have,

m Domini m Libertatis oritur ex adhafion ad Deum: eft vis quedam ir fine ultimo fundadamentum habens : i. e. uti & frui onribus, fruate ordine finis. Gibieuf, de Libert. pag. 218, 264, 263.

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have, so long as they elect, and love Christ for himself. It's true, the friend of Christ abandons not the world as to necessarie uses; but yet he is so far above it, as that he useth it only as a servant, not as a friend: the world is under his feet, as Rev. 14. 1. the Church stands with the Moon (an embleme of sublunarie things) under ber feet. The friend of Christ possesseth the world, as though he possessed it not : his lands, houses, gardens, and other sensible goods have no more room in the centre, or Bent of his heart, than if they were the lands, bouses, and gardens of other men: such is his Dominion over the creature, and so far doth he live as he lifts. But is it thus with base-minded, servile sinners, who live under the Dominion of every base lust, and Sensible good? Doe Voluptuous, Avaricious, and Ambitious men live as they lift; who, the more they have of their Idol goods, the more they want, the more yexed are their Defires? Surely none live as they lift, but the friends of Christ. who enjoy himself.

(3.) As for Moral, Spiritual, and Divine 3. Moral Libertie, it is most evident, that it springs and Divine Libertie. from, and confifts, in the electing, and enjoy-

ing of Christ for bimself.

n For certainly the Divine Libertie of God is the most exact Idea, exemplar, or patterne of our Libertie: Now wherein does the Libertie of

n Noftra libertas inharet Deviña, ut exemplari ; & in perpetua ejus imitatione versatur. Gibieuf de Libert. P. 373.

God chiefly consist, but in the Divine Amplitude,

o Pfal. 119. 45. ברחבה In amplitudine, feu latitudine, Jun. Trem. P La libertà di firito è un d'staccamento del cuore de tutte le cofe, per feguire latolonta di Dio. Sales.

plitude of his own Being, whereby he acts al things most wifely, and freely, for himself? And then furely, the more the friends of Christ arrive unto this Divine Amplitude, and enlargement of heart and waies, to elect Christ for himself, and to act al for him, the more they ressemble the Divine Libertie. Was not this the Divine Libertie, which David was most ambitious of ? Pfal. 119. 45. I mil walk at libertie, Hebr. o In Amplitude, latitude or enlargement of beart and waies: and then he gives the canfe, and reason of this his Divine Amplitude: for I feek thy Precepts: i.e. mine heart elects and adheres to thee for thy felf: p thy wil is to me a royal law: the more invincibly my heart adheres to thee, and thy reveled wil, the more free do I judge my telf. Such a perfed freedome is there in the fervice of Christ! Thus have we gone thorow al the notions of Libertie, with evident conviction, that the election of Christ for himself gives the best improvement to al libertie, under whatever notion it be considered.

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SECT. 4.

The Divine life, and al the Iffues of it most improved by the Election of Christ for bimself.

Nother bleffed effect, which the 3. Divine friends of Christ obtain, by elect- Life. ing Christ for himself, is a Divine Life,

with al the iffues thereof. q Spiritual, Divine life confifts in the due functions of the mind and wil, with the perpe- gence & volente, & en des sftual regard, which the foul has to God. Now whence pro-

q La vie Spirituelle confifte en des fonctions de noftre Intelliont a Dieu. Mestrerat de la tov, p. 42.

cedes these due functions of the Mind and Wil, but from their Adherence unto Christ? what gives the foul a pure, and perpetual regard to God, but election of Christ for himself? Every life is by so much the more noble, and perfect, by how much the more noble, and perfect its principles, influences, and operations are : and furely this addes much to the excellence, and perfection of Divine life, which the friends of Christ, by election of him for himself, are invested with. For is not Christ, as Godman, the first principle of al Grace, and the last end, or best good? Are not the Divine Influences of the spirit most efficacious, for the Conscruation, Improvement, and Perfection of the Divine life? May we imagine that there

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are any operations more agreable to the Divine life, than such as flow from a firme clection of, and adherence unto Christ for himself?

Farther, as the Divine life it self, so al the Ifues, or effects thereof are rendred most perfect, by a tirme election of, and adherence unto Christ for himself. Solomon gives us a wife Caution, Prov. 4. 24. Keep thine heart with al diligence, for out of it are the issues of life. How can the friends of Christ keep their hearts better, than by an inviolable election of, and adherence unto Christ? And is not this the best expedient to conferve and promote the Iffues of life, which flow from thence? What are the Mues of Life, 1. Health, 2. Strength, 3. Growth, 4. Senfe, 5. Motion ? Are not al thele maintained, and promoted by continued election of Christ for himself?

Prov.4.23. The idnes of life, which are conferred, and improved, by election of Chrift for h mfelf are 5.

I. Health.

(1.) As for Health, the Philosopher tels us, r That the bealing of any r Deparma Cujufque eft ei prop ium pabulum & motum

tribure: proprius motus Anivi est contemplatio Dei. Plato, Timaro.

thing consists, in giving it its proper diet, and motion : and then he addes, That the proper motion of the mind confifts in the contemplation of God.

Does not this greatly evince and prove, that the health of the soul consists in an intimate union, and adherence to Christ? For what more proper diet can the renewed foul have, than Christ himself? and is there any motion more decent, and becoming the friends of Christ, than a close, and uninterrupted

communion

communion with Christ himself ? And the fame Philosopher informes us, I That the right me- I ist de ro uir vylonar

thod of restoring health, is to worky, 28 co no sounds restore al the humors and parts Plate Post natisavas, &c. of the bodie to their natural

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order : for what is ficknes but some disorder &c? And then he more particularly affirmes, That the health of the Soul confifts in virtue? Does not this infallibly demonstrate, that the Health of the foul is maintained, and improved by adherence to Christ for himself? For what order, what virtue can there be in the foul, without this adherence ? So Mal. 4. 2. With healing under his wings, and Rev. 22. 2.

(2.) Another iffue of life is Strength, 2. Strength. and stabilitie of parts, which is a consequent of bealth, and confifts mostly in the Vigor, and Activitie of the Spirits. Hence we find both these joined together as the proper effect of the foul's adherence to God in Christ, Prov. 3. 7. Fear the Lord, and depart from Prov. 3. evil, i. e. Cleave to God in Christ for him- 7, 8. felf, (which according to the Old Testament phraseologie is expressed by fear) and bid adieu to fin. What then? v. 8. It shal be health (or medicine) to thy Navel: As if he had faid; look as the Navel administers ronrishment, and medicine to Infants lodged in their Mothers womb, for the restauration and confirmation of al parts : so this filial fear or obsequious adhesion of thy soul to

God in Christ, shal feed, nourish, confirme, and

and restore al parts of thy spirit. Whence it follows: and marrow to thy bones: or irrigation, or matering to thy bones, i. e. look as the marrow, by the moisture it affords to the bones, doth very much confirme and ftrengthen the lame, as Fob 21. 24. fo in like manner doth the foul's adherence to God in Christ, greatly confirme and strengthen it. The Nerves (though most flexible) are judged the frongest part in the bodie, because they are the vehicule of the Animal Spirits: And how does this notion of bodily strength commend the foul's election of Christ, which is the Birituel Nerve, that conveigheth Birits, and frength from Christ the Head, unto the believing foul? Again, the strength of every thing, is faid to confift in its adherence to its first principles of Dependence : the strength of the branch confists in its adherence to, and communion with the flock and root. And, does not then the strength of Christ's friends, consist in continued adherence to, and dependence on him? is not he the Vine, and are not they the branches? and can the branch get any strengel, fave by adhering to the Vine? Was not this Christ's main errand into the world, to bind up the broken-bearted, Esa. 61. 1? The Philosopher could imforme us, t That by how much the more righteous any Soul is, the stronger it is. And are there any more truely righteous and boly, than those who adhere most firmely to Christ for himself? Does not the vigor, and strength of Grace consist in this, that it is as

t xi Sura-Tartes. tuxà Si-XGLOT 6 PG. oci. Plato, Hippias, fel. 375.

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a pondus or weight, to incline the whole foul to contemplate, love, and enjoy God in Christ, for himself? n What is Divine

Love, but an impetus, or strong impulse and bent of wil, whereby it adheres to God

dus quo res omnis ad finem, ut ad centrum, quietem, & stabilicatem vergit. Gib.

a Ordo (five Amor) eft pox-

for himself? Is not al spiritual

fireigth conveighed to the foul by this means?

(3.) Another iffue of life is augmentati- 3. Growth on or growth. And what more effectually pro- in Grace. motes the growth of the new creature, than repeted Election of, and Adberence unto Christ for himself? The Improvement of Grace confifts not merely in the Depuration of opposite principles; nor yet in a greater Difposition of the subject; but in the acquirement of a greater Latitude of Biritual life. both intensive, and extensive; which ariseth from the foul's firme Adhesion to, and Dependence on Christ for himself. For nothing doth more transforme the heart into the glorious Image of God, than the fiducial intuition of the glorie of God in Christ, 2 Cor. 3. 18. And it is most certain, that none arrive to higher raisures of Grace in this life, than those that live most in actual 'Dependence on, and communion with Christ for himself. Does not the child thrive most, when it adheres most unto, and sucks the mother's Breafts? And is not Christ the same to his friends, as the Mother is to the child, 1 Pet. 2.2, 3? when is the branch more green, and flourishing, than at spring; when it abides most in, and receives most juice, and

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and fap from the Vine? and is there not the fame ressemblance between Christ and his friends, Job. 15. 5? Who are they that. go forth and grow up as Calves of the stal. but Christ's friends, who adhere to him, and so lie under the warme beams of the Sun of Righteonfnes, who arifeth on them, with healing under his wings, Mal. 4. 2?

4. Senfe.

(4.) Another iffue of life in the new Creature (as wel as in the old) is firitual in-

w Vita ni- ward sense. w Life is of al things most bil fenfibisensible: and the more spiritual, and excellius.

cofe fono pin materiali. tanto è la lor' Infenfibilita. La Fisonomia Dela Belliere.

lent the life is, the more quick and lively are x Quanto le its senses: * For by how much the more material any life is, by so much the greater is its insensibilitie. O then what a quick sense hath the friend of Christ, so far, and so long, as, by repeted acts of election, he adheres to him, as the fountain of his spiritual life? It's true, peradventure he has not the grateful sense of the sweet Accidents of Christ's presence; yet has he not the doleful sense of Christ's absence? He has not the feeling sense of Christ's fulnes in him, yet has he not a deep sense of his own emtines out of Christ? He has not, perhaps, the refreshing sense of his Interest in Christ; yet has he not a lively sense of the transcendent excellence of Christ; and what a bitter thing the loffe of Christ is? According to the sweet sense we have of any Felicitie enjoyed, such wil be our bitter sense of the losse thereof: Now it is most certain that none have a more feeling bitter sense of the Absence or losse of Christ, than they

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they who elect and adhere to him for himself. Oh! What a quick and deep sense have fuch of fin, which is the cause of Christ's departure? How do their wounds of Conscience bleed, under the fresh, and lively sense of smal miscarriages against Christ? Such are their spiritual senses. One of the Philosophers y held, That the foul was nothing y Protagoelfe but senses: Is not this, in a sense, true of 'as dix't, the renewed foul, so far as it adheres to Christ June for himself? has it not then al its spiritual range rais senses exercised, as Heb. 5. 14. Does not Paul adnous, pray for the Philippians, That they might Diog. Laabound in al sense? Phil. 1.9. ce maon al dio! aldnines and how may this be attained unto, but by resugresadhering unto Christ, that quickning Head ? wood Fra (5.) The last great iffue of life is Mo- "E".

tion: and by how much the more noble s. Motion. and raised the life is, by so much the more active, and perfect wil the motion be: For the manner of acting is according to the manner of existing: By how much the more perfect the Forme is, by so much the more perfect is the life: and thence, according to the perfection of the life, we may melure the perfection of the operation, springing thence. And, can there be a more noble and perfect life, than continued Election of, and Adhesion unto Christ for himself? Does not the z Philosopher affure us, That the contemplation of God is the proper motion of the mind?

र मर्छ हैं दें। मंग्री र रेमंख Euppereis eioù kivageis de TE warfos Stavonses, &c. Plate Timzo.

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contemplation of God if not the friends of Christ, who elect him for himself? What is there more efficacious, to draw forth every Grace in its exercice, than transforming fights of God in Christ, by faith? And who are there, that enjoy more of such transforming fights, than fuch as most firmely, and constantly elect and adhere unto Christ for himself? O! what uniforme, barmonious, beautiful, yea glorious exercices of Grace do such friends of Christ live under? Are not these the pure in heart, to whom the bleffed vision, and fruition of God is promised, Mat. 5.8? do not these behold, in Christ, that Divine Miroir, or Glaffe, the Glorie of the Lord, 2 Cor.3.18? In short; what spiritual motion can the Saints exert, without adherence to, and dependence on Christ their Head ? Joh. 15. 5. without me, [or separated from me] ye can do nothing. Thus the friends of Christ, by continued election of, and Adhesion to him for himself, are made partakers of the Divine life, and al the iffues thereof.

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SECT. 5

Divine Honor, Order, Beautie, Pleasures, and Riches, from the election of Christ for himself.

A Nother great effect of electing 4. Eff. a is Christ for himself, is Divine Dig- Divine Honor. What is Honitie, Honor and Advancement. nor, even in the estime of the poor Philo-

phet, but a the reward of virthe, given to good men ? And what greater virtue can there

व में बंद्रित हुई विम्रोग में नाने עוא או בחסובעולם דכוב ביצם-Jois. Arift. Eth. I. 4.

b Nemo altere nobilior nife

be, than an intimate Adherence to Christ for himself? Again, is not the King the fountain of Honor? and are not they estimed most Honorable, who stand in his presence, and receive marques of Honor, and Favor from him? b Sure-

ly this makes much for the Honor of Christ's friends, who elect him for himself: for fuch are Heavens Courti-

cui rectius ingenium - Qui imagines in Atrio exponent noti magis quam nobiles funt. Seneca. ers; they stand in the pre-

sence of Christ, the King of Kings; yea, they are his Affeffors, who fet with him upon the Throne, Luk. 22. 30. That' ye may cat I. and drink at my Table in my Kingdome, and sit on Thrones, &c. What higher marque of Honor can there be, than to have Christ's, and his Father's name written on their for-

beads.

c Altum Quiddam eft virtus, excellum, regale, invi-Etum. In regno nati Sumus. Deo parere libertas eft, Seneca.

heads, as Ezech. 9.4. Rev. 14. 1? c Is it not a fingular favor that such have Christ's ear, and beart to command? Can there be a greater Dignitie, than to be of Christ's Cabinet-Counsel, Pfal. 25. 14? Is it not an high marque of Honor to receive friendly visits. and manifestations of love from Christ, as Fob. 14. 21. 6 15. 15? Farther, what greater Nobilitie amongst men, than to be of the bloud-Royal? And are not those who elect. and adhere to Christ for himself, most allied and akin to him? as Mat. 12. 49, 50. Behold my Mother ! &c. The Philosopher defines d Nobilitie, a virtue of Noble manners. And d cizevera what more Noble manners can there be than to adhere to Christ for himself? What was it that made Jabez, I Chron. 4.9. more honorable [or weighty, or glorious] than his bretbren ? Why we are told, v. 10. Faber called on the God of Ifrael; &cc. Fabez elected God, and clave unto him for himfelf, &c. Such honor have they who cleave to Chrift !

noss. Plat. Definit. I Chron. 4.9. Heb. נכבדה

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5. Effect is, Divine Harmonic and Order.

5. The Election of Christ for himself, is that which Produceth, Conferves, and Promotes, the most that may be, a Divine Hanmonie, and good order in the foul, and its Operations. The Philosophers faw so much Beautie and excellence in Harmonie, and Or der, as that One e makes it the foul of the World. f Another held, That Virtue, and al aes lwap- things elfe that were defrable, confifted in movies 3). Harmonie : Whence Plato called Virtue, the Musick of the Soul ; and Justice the Sym phonie,

e Piato. f Pythazor as held & Diog. La-

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phonie, or concent of Virtues. And what puts the foul into a better Order, Harmonie, and Uniformitie, than Adhe-

rence to Christ for himself? e Oh how uniforme, and barmonious are al the motions of the friends of Christ, fo far, and so long as they adhere to him? what a sweet compofure, and concent is there of Contemplatives and Actives;

of Father Paul. of Prudence, with Meeknes; of Wisdome with Humilitie; of Seriousnes, with Chearfulnes ; of Affabilitie, with Severitie ; of Solitude, with Service and Activitie ? Thus Graces feemingly opposite, do sweetly conspire, and meet together, by virtue of that Divine Harmonie, which attends the foul's adhering to Christ for himself, 2 Fet. 1.5, 6, 7, 8.

6. The Election of, and Adhesion unto 6. Effect is, Christ for himself, infuseth a Divine Beautie, Beautie and Glorie into the foul, as also into its Acis, and Glorie. fo far as they fpring from this root. h Plato b See Les makes Beautie to arise, from the Forme, so far Beaux as it is predominant over the matter; which is zon. 1. of it felf without forme and beautie : Others confer. 26. make Beautie to arise from the mixture of de la Beaucolors; again, others from the prevalence of te. light, together with a due proportion of parts. Al these notions of Beautie agree wel with that foul, which elects, and adheres to Christ for himself. For when is the Spiritual, Divine Nature, which has the place of a forme

g It is faid of Padre Paul. the Venetian, that that which made him most admired was, the coupling torether of Virtues, that are feemingly opposite, asknowledge and bunilitie, &c. Life

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in the foul, more predominant over the carnal

i k. Alison Tè ques.

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RAZOTEI-

xores, Plato Phileb.

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part, than when it adheres most unto, and depends most on Christ? when does the Face of the foul shine with most beautiful color; and rayes of Divine light, if not when it beholds the glorious face of the Lord, 2 Cor. 3. 18? Did not Mofes's face Shine with Barkling light and Beautie, when he had been converfing with the Lord on the Mount Among naturals, i what more beautiful, and glorious, than the luftre and brightnes of the Sun? But oh! how much more glorious is that foul, which, by adhering to Christ, and beholding of his glorie, is transformed into the same Image? k The Philosopher tels us, that the very Images of things beautiful are also beautiful, Oh! how beautiful then is that foul, which is adorned with the beautiful glorious Image of Christ? And where is there more of the glorious Image of Christ to be found, than in those, who adhere to him, and behold his glorie? was it not this that made David so much to long, to dwel in the house, and to bebold the beautie of the Lord, Pfal. 27.4?

7 Effect is, Divine Pleasures. 7. The Election of Christ, is that which brings with it the most real, solid, pure, spiritual, strong, masculine, permanent, heart-ravishing, soul-satisfying Pleasures. Al pleasures are by so much the better, by how much the more real and solid they are: carnal pleasures are only opinionative, sechle, and slashy; and therefore little worth: But the pleasures that flow from communion with Christ for himself.

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himself, are most solid, substantial, and deep. Again, the more pure any pleasures are, the better? Now the pleasures that flow from the election of Christ for himself, are most pure and immixed: Al other pleasures are but feculent, muddie, and droffie in comparifon of these. 1 The Philosopher saies, That I Voluptatis the generation of Pleasure is from the copula- generatio fit tion of finite and Infinite. His meaning is, ex infi iti that there is no true pleasure, but what pulatione. springs from the soul's union to, and com- Plato Phimunion with God. Of al human pleasures, leb. those are certainly best, which are most siritual; because such are most rational, most connatural, and most efficacious: Now such are these Divine suavities, which flow from election of, and adherence to Christ for O! what Spiritual Delices are fuch friends of Christ master of, at times? Again, those are the purest, and noblest pleafures, which admit of the least excesse: For where there is excesse, there is evil and miserie. Now, how doth this commend those Divine pleasures, which follow upon the fouls adherence to Christ for himself? May we excede in, or enjoy too much of those foul-satisfying delights, which flow from Christ? no furely. Lastly, The purest, and best pleasures are those which are formed out of the sweetest, and best Good : and by how much the more intimate, and entire communion the foul has with its choicest good, by so much the more refined, delicious, and permanent are its pleasures. Oh then! what M 4 divine

divine Suavities do the friends of Christ enjoy, so far as they elect, and adhere to him for himself ? So, Cant. 2. 3. I sate down under his shadow with great delight, and his fruit mas sweet to my taft, Cant. 5. 16. His mouth is most sweet, Hebr. sweetnesses, in the m Abstract and plural number; which notes a complexion of al sweetnesses.

m Abfira-Eta prædicantur de formis. Al Treafures and

Cant. 2. 3.

Riches.

1 Cor. 3. @I, 23.

8. Lastly, Election of Christ for himself. is that which makes the friends of Christ masters of the best Treasures and Riches. Althings are theirs, if they are Christ's. So, I Cor. 3. 21. For al things are yours: i. e. al that you need, as wel as al that you possesse; what you want, as wel as what you have: For sometimes nothing doth us more good than our wants: he that hath a spirit to bear contentedly the want of Riches, enjoyes the real benefit of them; yea, much more than he that possesseth them in the greatest confluence, without such a spirit of Its the mind of man that contentement. makes him rich, or poor, not the fruition, or mant of things: the contented friend of Christ, though never so poor, is yet Lord of at things, because he knows how to want them: his wants do him as much good as his enjoy ments: what he possesseth not, doth him as much, yea more good, than it doth those who are the actual owners of it : what he enjoyes not, is his in capite, and therefore by a better title, and for a better use, than to them that enjoy these things. Again, Al things, i. e. both life, and death, enemies as wel

wel as friends, Devils as wel as good Angels. Are yours: i. e. for your use, and good; not in possession, but in free beritage: and how fo? he tels you how, v. 23. and ve are Christ's: i. e. Because ye are Christ's, by a firme election of him for himself. therefore al things, whereof he is Lord, becomes yours. As the Wife, (though of never so mean condition formerly) by virtue of her Union with her Husband, has a title, and right to the whole of his goods; so that she can say, This house, these fields are mine: fo the friends of Christ, by electing him, may lay claim to al that is his. Thus we see how much the friend of Christ does advance himself by electing Christ for himself. This wil more fully appear by what follows.

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CHAP. VII.

How, and Why Christ is to be Eleded for himself, in regard of his Mediatorie excellences, as Relative to God the Father.

SECT.

Christ's Mediatorie excellences from the Designation of God the Father, Heb. 2. 5, 6, 7, 8. Joh. 6. 27. Heb. 3. 2. Heb. 5. 4, 5. Act. 2. 36, 37. Eph. 5. 2.

Aving largely demonstrated, That the friend of Christ does most seek, and promote himself, really considered, by electing Christ for himself, we now procede to demonstrate, How, and Why Christ is to be elected for bimself? I join both these considerations together, because they mutually give to, and receive from each other Light and Evidence. And the more fully to explicate, and demonstrate, how, and why Christ is to be elected for bimself, we must consider Christ in al his Excellences, so far as he is eligible for held forth to his friends, as eligible for himfelf. Now the excellences of Christ may be confidered, 1. As Mediatorie and Relative,

The Diftr.bution of Chriff's excellences which render him himself: Thefe are, I. Rela ive.

or, 2. As Absolute. The Mediatorie excellences of Christ may be again considered, as relative, I. To God the Father, or 2. To his friends, and members. Christ's Mediatorie excellences, as relative to God the Father, may be farther referred, (1.) To the Father's Divine Designation, and Appointment; whereby Christ was furnished with a Facultie, and commission for his Office; or, (2.) To the Father's Divine Adaptation, and Qualification; which gave Christ an Aptitude or fitnes for his Office, as Mediator. We shal, with the Lord's Assistance, treat of each in their order.

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1. We shal begin with Christ's Mediatorie Christ's excellences as relative to God the Father's Designation, or Appointment; whereby he received (to speak in the Civilian's Phrase) to God a Facultie, or commission for his Mediatorie the Facher's Office. As in Nature, so in Grace, it seemed Defignagood to God, to elect one commun Principle, or Person, which should be as an Head or Fountain, through which al the streams of bis Grace should flow. (This is most agreable to the In-

finite Wisdome and Bountie of God; yea, to that Principle of Reason, which wil have one chief Head, or first, and most excellent in every kind, from which al the rest, which belong to that kind, must

descend, and receive what appertains to their kind. Thus in Nature, and the Creation,

mediatorie excellences as relative

Hec agendi ra'io convenit cum Axiomate Phi o o hico, Dari in unoquoque genere, aliquod fummum, primum & excellentissium, a quo reliqua ejusdem generis descendant, & accipiant quod est illius generis, &c. Care. o. fol. 35.

the first Adam; thus also in the world of

Grace, or the Recreation, and reparation of corrupt Nature, Christ the Second Adam, was, by God, constituted a commun Head, and principle of life. So, Rom. 5. 19. For as by one mans Disobedience, many were made sinners; so by the obedience of one, shal many be made righteous, i. e. look as the first Adam was a commun Head to al his posteritie, and so by his sin brought death on al; so Christ, the Second Adam, is a commun Principle to al his elect feed, and by his obedience brings life to al, as v. 21. The like Heb. 2. 5, 6, 7, 8, 9. where we are told, that the world to come, that is, the world of Grace, was not made subject to Angels, but to Christ, that so by the Grace of God, he should taft Death for al his seed. We may here consider, as it were, two worlds: the one old and finful, subject to Adam, as the commun root, and parent thereof. This old finful world is ful of Rebellion against God; miserie, weaknes, bondage, reproche, fin, and Death; and is now under the power, and tyrannie of Satan, the God of this world, as 2 Cor. 4.4. The other world, restored by Christ, is ful of Grace, Peace, Righteousnes, Holines, Obedience, Life, and the Favor of God: This is here called, v. 5. the world to come; and so is distinguished from the old, past world of sin, not so much in regard of time, (For this new world began also even from 4-

dam's fal) as in regard of State: for the sinful world, whereof Adam was the first principle,

Heb. 2. 5, 6, 7. The World to come, W hat it is? 7

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is called the old, past world, in respect of its finful state; and the world of Grace is stiled the world to come, and the new world, in regard of its renewed state ; as it is a state of grace, life, and falvation; whereas Adam's world, was a state of sin, Death, and condemnation. Thus Efa. 65. 17. for behold I create nem Heavens, and a new earth : and the former shal not be remembred. Where this world to come, is called the new world, and so opposed to the former old world of fin. So in like manner, we find mention of the old and new man in Believers, which referrs to the different principles of Nature and Grace. Thus we fee what is here meant by the world to come; namely, the elect, believing World; the new Kingdome of Grace. Now this world of Grace, is said to be put in subjection, not to Angels, or any other Creature, but to Christ, v. 5-9. For unto the Angels Hel . 2. 5. hath he not put in Subjection the world to oome, &c. i. e. God the Father hath not made Angels Commission-officers, or invested them with a Facultie and Autoritie to Governe this New world of grace: Neither they, nor any other creatures are designed Mediators, Purchasers, or Diffensors of Grace, in this new world, but the Son of God alone: So, v. 8. Heb. 2 8. Thou puttest al things in subjection under his feet, &c. i. e. The Son of God, and he alone, is invested, by God the Father, with al Autoritie, to change the old, finful, ruinated world, into a new, repaired world of Grace, and Righteousnes: neither is there the least tittle,

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tittle, or pin, in this world to come, which is not subject to Christ : fo it follows : For in that he put al in subjection under him; be left nothing that is not put under him. By which it is evident, that no part of this new world, can be subject to, or dependent on any creature; no not Angels! the whole being by the Designement and Appointment of God the Father, made subject to Christ alone This is farther manifelt from that comprehenfive notion, World, v. 5. Where Christ's Kingdome of Grace, appointed him by God the Father, is called the world to come, to note the universal Restitution, or Recreation, and Renovation of al things, in this new world! by Christ; it being he alone, who is impowered to change the old world of fin, and miscrie, into a new world of Grace and Right teousnes. Thus Deering on this place: For 'feing the world to come, noteth al the Refitution which is by Christ, the ful change of al that ever was by fin, it's therefore 'named world; because we should assuredly know, there is nothing excepted. If then 'no part of this world be subject to any Creature, no not to Angels, in whom elfe then can we trust, to have any part of 'this wrought for us: we are al, as our 'fathers were, men by Nature of the old world, &c. Thus we see how the whole Kingdome of Grace, stiled here the world to come, is, by the ordination of God the Father, made subject to Christ alone, in opposition to Angels, and al other Creatures. Hence

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Hence Christ is stiled, Esa. 9. 6. the Father of Eternitie: Which the LXX. render, walk, is usual aim. The father of the world to come.

We have another great, and convictive Testimonie, to prove Christ's Designation by God the Father, Joh. 6. 27. For him hath Joh. 6. 27. God the Father sealed. Christ, as Mediator, Was sealed by God the Father many waies. (1.) He had the privy-seal of God the Father's election; whereby he was constituted

Head of al the Elect t (2.) He was fealed by the indelible character of the Father's Glorie, Heb. 1.3. by the fulnes of the Deitie, espousing, and dwelling in the Humanitie, Col. 2.9.

(3.) Christ had also the Broad Seal of an audible Testimonie from Heaven, Mat.

t Quod si in Christa sumus electi, non innobis ipsis reperiemus electionis nostrae certitudinem: ac ne in Deo quidem
Patre, si nudum illum absq;
filio inaginamur. Christus ergo speculumest, in quo electionem nostram contemplari convenit, & sine fraude licet, Calv.
Institut. fol. 197.

Miracles, which were al, so many visible seals of God the Father. (5.) He was sealed also by his Baptisme, and solemne inauguration, or installement into office. (6.) God the Father sealed Christ by giving him up as a sacrifice for sin, and owning of him by sensible tokens from Heaven, on the Crosse. (7.) Christ was also sealed by being justified, and raised up from the Dead, Rom. 1. 4. Thus was Christ sealed by the Father, as being designed and appointed by him, in his eternal election, as also anointed, called to office, set forth, inaugurated.

both with Autoritie and pomer to be the Mediator, and Savior of the Elect.

We have farther evidence of God the Father's constituting, or appointing Christ to his Office, Heb. 3. 2. Who was faithful to him

"Heb. 3. 2. Moinow, Hebr.

MUD est etiam ornare:
quoniam vero munus dignitatem affert & ornamentum, hing
sit ut vocare adsit etiam MUD
Sic infra, cap. 5. v. 5, 5. Camer. fol. 394.

u roinourle, to him that made, constituted, dignissed, adorned him with his office, according to the import of the Hebr. MUD: thus Heb. 5. 4, 5. it is said, that Christ took, not this Honor to him.

that appointed bim . &c.

Heb. 5.

self, but was called thereto of God, as Aaron also was: so in like manner Christ glorified not himself, in being made an High-Priest; but he that faid unto him: Thou art my Song to day have I begotten Thee : i.e. look as Aaron's Dignitie and Glorie, as High-Prieft, fprang wholly from God's Divine Vocation and Constitution : had he affumed, or taken that Honor to himself, without being constituted, and appointed thereto by God, it had been so far from being a Dignitie, and Glorie to bim, as that it would have proved the greatest blot, and reproche imaginable to him, as it was to Saul, and Uzziah, who entrenched on the Priestly office. without any Cal from God. But it is obfervable, that Christ's Vocation, here, is brought in by way of Antithesis, or opposition to, and preference above that of Aaron. Aaron was called to a Priesthood of Types, Signes, and Shadins; which endured but

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for awhile; but Christ was called to the true, substantial Priesthood, which changed not, but continued for ever, after the order of Melchisedec. Again, Aaron's Vocation was but that of a fervant; but Christ's that of a Son. So that look, as the substance is better than the figure; the Son higher than the Servant; and immutable better than that which is mutable; fo much doth Christ's Vocation excede that of Aaron. Thus Christ's Dignitie, Glorie, and Honor, as the great High-Priest, and Mediator betwixt God and Man, is made to refult, and issue from God the Father's Vocation, Constitution and Appointment. We find a parallel expression (to this Heb. 3. 2.) in Act. Ad. 2. 36. 2. 36. Therefore let al the house of Israel know for certain, that God hath made that fame Jesus, whom ye have crucified, both Lord and Christ. Peter having given an infallible Demonstration of Christ's being the only Meffias, he concludes his Discourse with this convictive and close application, Therefore les al the house of Israel know for certain, that God hath Made, &c. as if he had faid; why Brethen, do you know what you have done, in crucifying this fesus? is he not the Lord of Glorie, the only High-Priest, and Meffin ? Has not God Made him Lord and Christ ? informe, it is the fame Verb with that Heb. 3. 2. i. e. God has dignified, glorified, honored him with the Title, and Office of being the Messia, and only Mediator. And what follows? v. 37. Now when they heard

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this they were pricked in their beart, &c. What? Have we, indeed, crucified the Lord of Glorie? have we imbrewed our hands in his bloud, who was dignified, and honored, by God the Father, with the Title and office of Mediator ? Oh ! we never dreamt of this: What finful, miserable wretches are we. who have crucified him, whom God has made, or constituted, appointed, and glorified. as the only Meffias ? This pricked, or galled their confciences forely. Thus every where in the Evangels, especially in that of John, when our bleffed Lord undertakes to convince the Unbelieving Jews, of their fin, in rejecting him, the true Meffias, he gives spirit and force to his Arguments, from this Medium, that he affumed not his mediatorie Office and Dignitie of bimfelf; but received it from

w Opera Christi non furunt actu meritoria citra permissionem Di, etsi ex se essent valo is infiniti. Sancto Joseph. Thes. 74. God the Father: So Joh. 5.22, 23,37,43, &c. w And indeed al Christ's Mediatorie Alls, albeit of themselves they should be of infinite valor, or morth, would notwithstand-

ing be no way meritorious, and sufficient to redeme funers, without this Divine Designation, Constitution, and appointment of God the Father; who lies under no obligation, but what ariseth from his own constitution and covenant of Grace, to accept of any satisfaction for sin. Hence it is, that Christ's Sacrifice for sin, is stilled, Ephel. 3. 2. a Sa-

Ephel. 5.2. Sacrifice for fin, is stiled, Ephel. 5. 2. a Sacrifice to God for a smeet-smelling savor, i.e. as it is adequate to the Divine appointment

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of God the Father. For, were there not an exact commensuration or proportion, betwixt God the Father's Divine constitution, and Christ's performance, his Sacrifice would never have proved a [weet-fmelling favor to God. And, I think, we may be bold to affert, that in al those Scriptures of the Old Testament. wherein we find mention of a sweet-smelling Sacrifice offered to God, it must be understood of Christ, wrapt up under those terrene shadows. So Gen. 8. 21. it's faid, The Lord Gen. 1.11 smelled a sweet saver, [or a favor of reft] in Noah's Sacrifice : Whereby God's cufoxia, complacence, and fatisfaction in the Sacrifice of his Son, typified by this of Noah, is expressed. For as men are recreated and refreshed by sweet-smelling savars; so is God, by the Sacrifice of his Son; because it is according to his own constitution. God had been greatly offended by the horrible fetor, or stinking ordere of fin, which had polluted the old World; ay but now. upon Noah's offering up a Sacrifice, as a specimen of his faith in Christ, typisied hereby, the great God is wonderfully recreated and refreshed; as men are by sweet-smelling savors. And it is remarquable, that Mofes faies not, that God finelled the favor of the Holocauft, or burnt offering, mentioned, v.20. but a favor of reft, or complacence, ariling from the Sacrifice of his Son, shadowed forth thereby. There are no Sacrifices, no good works or performances, though never lo Evangelick, and refined, that are a N 2 Sweet-

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How the friends of Christ must eye his Divine constitution and Designation in their election of him.

Sweet-Smelling Savor unto God, farther than they are perfumed by the Satisfaction, and Incense of Christ : neither would Christ's Satisfaction have been a sweet Savor unto God, had it not been regulated by, and commensurate to the Divine constitution. By al this it appears, of what absolute necesfitie it is, that the friends of Christ, in their election of him for himself, have a particular. eye and regard, unto God the Father's Defignation and appointment of him. Has God the Father constituted, or made Christ a fecond Adam, a publick Representative, or commun person? Oh then! how chearfully should his friends elect him as fuch? Is the world to come, the Kingdome of Grace, by God the Father put in Subjection to his Son, and to him alone, in opposition to al other Mediators, whether Saints, or Angels, or our own self-sufficiences ? Shal not his friends then voluntarily and freely refigne up their Souls their persons, their Al to his trust, and Disposement? Again, has God the Father put fo many Seals on Christ, to affure his friends, that he is the chief corner stone, chosen of God, and precious, as I Pet. 2.4? How readily then ought they to set their seal of faith to Christ, to embrace and chuse him, as thus chosen of God, and build their Souls upon him? Lastly, was Christ, Heb. 3. 2. Act. 2. 36. Made, i. c. constituted, dignified, adorned, and glorified, by God the Father, with that glorious Title of Honor, and Office of Being Mediator between God -193761

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S. 1. Christ's Designation to Office.

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and Men? Oh then bow should the friends of Christ, by their solemne consideration, and acceptation of him, as offered and delivered to them by God the Father, exalt and honor him as their constituted, Crowned Lord? Was not this the very deligne of God the Father, in committing al judgement and power to the Son, that al should bonor the Son, even is they bonor the Father, Joh. 5. 22, 23. But bash committed al judgement to the Son : That al men (hould honor the Son, even as they bonor the Father : i.c. Christ, by the Designement. and Appointment of God the Father has received an absolute Dominion and Soveralmie over al creatures, men and Angels, oc. that al men should honor bim, with the same honor with which they honor the Father. Now Christ is thus honored; (1.) By chearful acceptation of him as our constituted Mediators (2.) By lively, and daily Admiration of those Divine excellences that dwel in him: The more weadmire the incomparable perfections of Christ, the more we honor him. (3.) By railed spiritual Affections towards) him :: We honor them most whom we love best (4.) By Divine Adoration of him. Al Divine honor implies Adoration : and the more we adore Christ, the more we honor him. (50) By Divine Subjection to his mile .. Obedience to the wil of our Superiors, is a great part of that honor we owe unto them. (6.) By Divine Satisfaction in Christ, sour choicest good. Heart-satisfaction in Christ as our best good, is the N 3 highest

Joh. 5.

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highest honor we can give unto him. (7.) By Divine Imitation: We honor them greatly, whose virtues we imitate. Thus the friends of Christ must honor him, as their constituted Mediator. But alas! how greatly defective are, even the friends of Christ, in their election on of, and honor given to him, in regard of this Divine constitution, Dignitie, and Office, vouchfafed to Christ, by God the Father? Certainly much of the Beautie and Glorie of Christ, as Mediator, does, not only frime from, but also confift in God the Father's Commifficity or Facultie, conferred on him As the Dignite and Glorie of an Ambaffador confilts more in his Commiffien, and Autorine vouchfafed by his Prince, than in his Pompe and Revinue : So a great part of the Dignisie and Glorie of Christ, as Medianor, confiles in the Commission and Autoritie, which is vouchfafed him by God the Father : and the more the friends of Chailt, eye and regard this Devine Designement, and Appointment of God the Father, the more they elect him for himself, and the better friends the make. Yea, by fuch a clear, spiritual, deep, fixed contemplation, and confideration of Christ, under this glorious Constitution and Defigner sion of God the Fusher, the friends of Christ not only exalt and bohor thirm most, but also most promote their own Interest, Grace, La bertie, Dignitie, peace, and Joy, as we have thewn in the foregoing Chapter. 22 6 21 , 2 wat (6.) By Divide San

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SECT. 2.

Christ's Aptitude for his Office, proves him to be most eligible for himself, Joh. 1. 14, 16.

2. A Nother Mediatorie excellence of Christ Aptitude is his Divine Aptitude, or fitnes for and Abi-his Office; which is relative to God the Fa-litie.

ther's Adaptation or qualification. x As in Civil Commissions, he that gives a Facultie or Autoritie to act, gives also, so far as he may, an Aptitude, or Abilitie for the execution of that Facultie and Commission. This holds most true here: God the Father has given Christ, not only a Facultie or Commission, but also an Aptitude or Abilitie for the execution of his Commission and Office. This Aptitude or in that Divine plenitude or

nyantum in se est, qua ad facultatem sunt necessaria, quod
in materia morali intelligendum est morali modo. Grotius
de Jure Belli 1.3.c.22. par.2.
This Aprilude, is called by
the Grecians, Luraus, power, or force, as the former
Facultie is called Lucia,
Autoritie: Hence that civil
Axiome, Vis est ad cogendum,
Potest asad imperandum, Justin.
Institut.

and Office. This Apritude or fitnes consists in that Divine plenitude or fulnes of Grace and power, which is loged in Christ, as Mediator. Thus & Joh. 1. 14. And the word Joh. 1. was made flesh, and dwelt among us (and we beheld his Glorie, the Glorie of the only begoven of the Father) ful of Grace and truth. We have here a ful account of Christ's Qualification and Apritude as Mediator.

(1.) We have here the immediate spring

of Christ's Divine fulnes; and that is the Word Incarnate, expressed in those first words, and the Word wis made flesh: The Divine Word, or second person in the Trinitie, by an ineffable, inconceivable Hypostatick union, espousing the human Nature, is the source and spring of al that Grace that is loged therein. But (2.) God the Father is also brought in as the original head fpring, and fountain of this Divine Plenitude of Grace loged in Christ: for John faith: and we beheld his glorie, the glorie of the only begotten of the Father. Though this glorie of Christ may possibly refer also to his eternal generation, as the second person in the Trinitie; yet we must not exclude, but may fafely take in his glorie as Mediator, resulting from his incarnation in which regard he is oft' called the Son of God, as Heb. 5. 5. Thou art my Son, to day have I begotten thee. And that this sense must be taken in, is evident, both from

z Illud notandum voce ocluviv, que eadem sono & significatu est cum Hebr. 720, alludi ad conspicuam Divine Majestatis prasentiam, que Chaldeo Paraphraste et am 722 Poka, unde 7230 Grot. in loc.

what precedes, and what follows: z for he speaks here of the Word Incarnate, and of that glorie which resulted from him as such, and was apprehended by the believing Jews, who had conversation with him; alluding, as it

feems, to the Divine Shekina, or Gods glorions dwelling in the Temple; which was but a Type of Christ's buman Nature. This appears from that notion [dwelt]

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among us] for oxluser feems evidently derived from 130 ; and fo it is an allusion to the visible presence of the Divine Majestie in the Temple ; which the Hebrews cal שכינה the Inhabitation: and thence the Evangelist addes : and we beheld bis glorie. This also feems exegetick of what precedes; and therefore the Chaldee Paraphrast is wont to expresse the Divine Shekina by , which fignifies Glorie. So Rom. 9. 4. the Ark, which was the visible symbol of God's presence, and a particular type of Christ, is called the Glorie, because God's glorie shone there. Farther, that John speaks here of Christ's mediatorie generation and glorie, seems also evident from what follows : ful of grace and truth: That this must be understood of his Mediatorie Plenitude is evident. (3.) In that it is faid, Christ is Ful of Grace and Truth, we must hereby understand al those babitual graces, or gracious babits and Dispositions, which are doged in Christ's human Nature; and by Virtue of the Hypostatick union, may be said to be infinite in order of Grace, though in order of Being they are finite, and of the same kind with our Grace, as the V Scholes determine. Hence y to chrifto fuit gratia hathis plenitude or fulnes, which is ascribed to Christ, is not cum noftra; & finica in genere the fulnes of a veffel, such as

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batualis, caque ejufdem fpecies entis, quamvis aici folet infinita in genere gratia. Pett. is the fulnes of Angels, and Joseph. Thef. p. 19.

glorified Saints; but it is the fulnes of a fountain, or inexhaustible Ocean, which

which can never be drawen drie: whence Joh. 1.16. it is faid, v. 16. and of his fulnes have al me received, and Grace for Grace. Christ clothed himself with human slesh and bloud, that so he might become an infinite maffe, and boundleffe Sex of Whible, Speak ing, breathing, weeping, bleeding, living, dying Grace. Al the glorified Saints and Angels are but living monuments, and ever-living Tenants of this Free-Grace : This Grace of Christ perfumeth Heaven and Earth. Al that Grace which God doth, or can put forth for the Calvation of finners, is laid up in, and exhibited by Christ: He has broad and strong shoulders, which can bear to Heaven. the most heavie lumps of Hel. There is more force and omnipotence in Christ's infirmitie and Sufferings, than in al the strength, and efficacie of men and Angels : There is more life in Christ's death, more riches in his povertie, more victorie in his banging on the Croffe, than in al the world befides. Yea, Christ's very fighs, tears, smeat, stripes, thirst, reproches, and faintings have a foverain efficacie in them, for the procuring, and conferring Grace on his Redeemed ones. Thence, we receive of Christ's fulnes, Grace for Grace: i. e. look as the child receiveth from his parent limb for limb, member for member; or as the Sons of Adam receive al of his fulnes fin for fin, luft for luft; fo Christ's regenerated sons receive of his fulnes, Grace for Grace: There is not any Grace in the heart of Christ, but his members

5.2. Christ an infinite fountain of Grace. 187 🗿

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members have an Impartment, and Reffemblance thereof. Now this infinite plenitude of Grace in Christ, which renders him fo glorious, procedes originally from the election of God the Father. For al the Treasures of Grace are originally loged in the foverain good pleasure, or heart of God the Father, who has elected and ordained Christ as mediator; through whom al are to be conveighed to the elect. This ought greatly to be remarqued, or heeded by the friends of Christ, that, abeit the Divine effence, and soverain wil of God be the Original foun- Al Grace tain of al Grace, yet he has determined, paffeth that not one drop of this Grace shal be de- and from rived unto finners, but through Christ as Christ, as mediator. This is the great mysterie of an infinite the Gospel, the great wonder of Heaven and Earth, that the bleffed God, who is the fountain of al Grave, should so far condescend to finners, as to affirme buman Nasure, and make it a receptacle and vehicle to conveigh al Grace unto them. And oh! what an infinite plenitude of Grace is there loged in Christ ! What admirable bloffomes of Grace, and Glorie doth this most beautiful Rose of Sharon daily lend forth? How doth every leaf of this Tree of life ferve for the bealing of the Nations. What everliving Springs, Seas, Flouds, and Rivers of Grace have, for almost fixe thousand years, flowed from this Fountain of life and Grace? Suppose the Sun to be multiplied into millions of millions of Suns; and those fled thore, God the Larner having Treature

through,

188 Christ an infinite fount ain of Grace. C.7.

filled with infinite mesures of light and heat; vet al these would be nothing, in compari-Son of those infinite Treasures of Grace that are in Christ. Yea, suppose al the elect. Angels and Men, to have existed from al eternitie, (which is yet impossible) and received out of Christ fulnes, Grace for Grace; yet, notwithstanding such an eternal effunce or issue of Grace, Christ would never be exhaufted, or wearie of giving forth Grace: For, as Christ can never cease to be Christ fo he can never cease to be an eternal, infinite, overflowing Ocean of boundlesse Grace And, as this Grace of Christ is infinite in the felf; fo also in the manner of its emanation it is infinitely free, efficacious, and foverain. Doth not this Grace oft surprise the most graceleffe persons? Did it not transforme Saul, 12 black-mouthed Blagbemer, and bloudie Persecutor, into a St. Paul ? How many ugly lumps of Hel, has this foverain Grace of Christ transformed into a beautiful Heaven ? Yea, what is Heaven but an house filled with standing Miracles, and live ing Minuments of this Grace? Should Christ Strip glorified Saints, of his Jewels and ornaments of Grace, what would remain but poor, naked Nature ? furely there is as much Grace spent in Heaven, as on earth; yea, the more Glerie, the more Grace? Saints in Heaven are as poor and naked, without Christ as we. So infinite, and effential are our obligations to Christ.

In short, God the Father having Treasures

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S.2. Christ an infinite fountain of Grace. 189

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Christia,

of free-grace by him from al Eternitie, not for himself, but for finners, he was not content to have them loge, to al eternitie, within his own heart and bowels; but found out this admirable way, (so far above Nature) of rich and condescendent Love and Grace, for the conveighing of his Grace through his Son incarnate, or God-man; who is as an Universal, living Glasse, on which al the Beams of Divine Grace immediately thine; and from whence they are reflected unto the hearts of finners, for the illumina ting, animating, and transforming of them, as 2 Cor. 3. 18. of which more anon. z We shal not enter on that Schole-Diffute, Whether this Grace of Christ, after its first Infusion into the human Nature, received any intension or Augmentation? but content our selves with the received commun Persuasion (not only of Protestants, but also of the Popish Scholes) a That the Grace of Christ, albeit it & Hac Grareceived gradual extension as to fresh objects and Ads, (in which regard Christ is said to grow in Grace, &c.) yet it received not any gradual intension, or Augmentation, as to the principles or habits thereof; but was, at the first moment of the Hypostatick Union, perfect, not absolutely, (for so only God is perfect) but so far as it was, according to God's Divine ordination, requisite for the Human Nature to be invested with Grace, in order to Christ's being a perfect mediator. Thus we have shewn how Christ, as Mediator, was, by God the Father, made the Receptacle, or Ocean

7 Whether the Grace of Christ received any Augmentation? See Fanes against Hammond. tia Chifti de lege ordinar a augers non potnita absolute tamen potnit, St. Toleph. Thef. 44.

Al Divine perfections in Christ. C.7.

of al Grace to be conveighed to the Elect; which indeed renders him, Surpassing glorious and eligible for himself.

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SECT. 3

How al Divine perfections dwel in Christ, the Mediator, as in a Temple, Col. 2. 9.

DUT yet to penetrate, or dive more

How the Deitie and dwel in Christ as Mediator ?

D deeply into this great Evangelick My-Pertections sterie, and wonder of Angels and men; we are to confider, how that, not only the Grace of God, in a Divine plenitude, (according to moral estimation infinite) was communicated to the human nature of Christ. but also the whole Deitie, and al the Divine Attributes, perfections, and excellences of God, by virtue of the Hypoftatick Union, dwel therein, which renders Christ as Mediator, Infinitely Glorious and defirable for himself. For Christ, the second Person of the Trinitie, although he has but one subfiftence, yet has he a double manner of fubfifting; one in the Divine Nature from eternitie; the other in the Human Nature upon his Incarnation; which latter manner of Subfifting agrees to the Son of God, by reason of the Union which he has with the Human Nature, affumed by, and inseparably subfisting in the Divine Person; yet without any commixtion or confusion of the Deitie in Christ,

See Amil. Medul. Theol. l. I. 6. 17.

Christ, with the Humanitie, or of the Humanitie with the Deitie. So Mat. 1. 23.

Emmanuel, God with us: and Job. 1.14. b Hence follows a communication of proprieties; fo that whatfoever belongs to either Nature may be attributed to, and predicated of the Divine Person. Thus he who is the eternal son of God, is said to be borne in time: he who was the Creator of al the World, becomes a creature: he who

b Ex bac unione sequitur personalis communicatio proprietatum qua non est realis
transsusso, sed est communio
vel concursus ad easdem operationes.— Hinc sit quod omnes Actiones & Passiones Christi reseruntur proprie ad esua
personam, tanquam ad terminum corum proprium, Ames.
Medul. Theol. 1. 2. c. 17.
Thes. 21. 22.

was David's Lord, becomes a fon of David, as Luk. 20. 44. which puzled al the lewish Doctors; he who was the immortal Lord, dies on the Croffe, I Cor. 2. 8. Al this is said of the Divine person, though not of the Divine Nature. And oh! what a monder of wonders is here, that the Divine and Human Nature, which were at fuch an infinite distance, should be reconciled in Emmanuel, God with us? What? Does the same person who is God, become man; yea, God and man bypostatically united ? Is our Emmanuel, as verily God as man; and as verily man as God? Oh! what a great mysterie of Godlines is this, God manifested in the flesh, 1 Tim. 3.16? How much does this our Emmanuel deserve to be Elected for himself?

Hence it is faid, Colof. 2. 9. For in Col. 3. 9. him dwelleth al the fulnes of the Godhead bodily:

Touristorio habitabat, sed tantummodo ronikūs at postanam venit plenitudo temporis toto plenitutudo Deitatis, non tunikūs, sed tantumos, vere modo eminentissimo, de personaliter, in Christi natura humana inhabitat. Glass. Philolog. S.

bodily, ownalinos, i.e. (1.) Really, in opposition to al Types and Shadows. The Godhead dwelt also in the Temple at Jerusalem, but it was only as in a Type of Christ's human, and Mystick bodie. So v. 17. the Ceremonial rites are called shadows of things to come, but the bodie is of Christ, i.e. Christ is the truth and substance of al those Cere-

monial Types: Thus also, Joh. 1. 14. ful of Grace and Truth ; and Joh. 4. 24. in Spirit and in Truth: where truth feems to be opposed to the ceremonial Shadows and Types. (2.) Bodily, i. e. Effentially and Substantially, in opposition to men, or Angels. Thus the Greek own is used to lignific essence, according to the notion of by, which is used for essence, as wel as bodie. the Deitie dwels essentially in every creature, in some regard; and graciously in the Saints, Christ's mystick bodie, ay but, he dwels in the buman bodie of Christ in a far more effential, Substantial, and glorious manner; the Saints are not Godded, or made effentially and substantially one with God; neither are they espouled, and maried to God, by an hypostatick Union, as the Human Nature of Christ is. Whence (3.) By Bodily, we may understand personally : For so frequently, both in facred and Profane Authors, Bodie signifies a Person. Thus oduala,

Rom.

Rom. 12. 1. imports persons. Then he faies, that al the plenitude of the Deitie [dwelleth]. This feems to be an allusion to the Divine Shekinah, or Inhabitation of the Deitie, before mentioned, Joh. 1. 14. Look as God once had a visible, glorious residence in the Holy of Holies, as in a Type of Christ's human nature, so he now dwelleth in the Antitype, really, essentially, and personally: For, al the fulnes of the Deitie dwelleth in Christ's human Nature, not only essentially, but also personally, by virtue of the Hypostatick Union. And oh! what a glorious and admirable Mysterie is this, that Human Nature should be extended, and elevated to such a raised capacitie, and glorious dignitie, as to be, by an Hypostatick, personal union, espoused to the Son of God, and so become a Temple, wherein al the plenitude of the Deitie dwels really, essentially, and personally? What? doth the fulnes of the Deitie so far condescend, as to come down, and dwel bodily, or personally, in Human Nature? Is it possible that there should be such a Name, and Thing as Godman ? Oh ! what an ineffable, incomprehensible, unparalled Name, and Thing is this? What a glorious miracle, what an aftonishing wonder is Emmanuel, God with us, Mat. Mat. 1. 23. 1. 23? Who can declare his generation ? May not we conclude, with Augustin, that our Emmanuel was the Angel, that faid unto Manoab, Judg. 13. 18. Why askest thou after my name, feing it is secret ? or admirable, wonderful. Is not every letter, yea sittle, of chis

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this name Emmanuel, God with us, or God dwelling bodily in Human Nature, beyond al mesure, wonderful? Oh! what infinite wonders of condescendent love, what transcendent riches of Free-Grace, are wrapt up in this one Name Emmanuel? How could poor mortals, yea sinners, whose eyes are so meak and dim, have ever hoped to behold the dazling lustre, and shining glories of the Infinite Deitie, had he not thus vouchsafed to come down, and dwel bodilie in human Nature? Are our bodily eyes so dim and weak, as that they cannot, in a direct line. behold the Sun in its Noon-day Glorie, and brightnes, but must wait for some reflexe Image in a Bason of water, or some such glaffe? how impossible then is it, for a created understanding, so much enseebled by finful distillations, and humors, to contemplate the glorious, and dazling Deitie, should he not reflect the beams, and lustre of his shining Majestie, on the Glasse of Emmanuel's human Nature ? Does not al this render Christ, God-man, infinitely eligible for himself; seing al the fulnes of the Godbead dwels in him bodily, really, effentially, personally? Surely, if al the beams of the Father's love, Grace, and Glorie centre in the buman Nature of Christ, and are from him reflected on his friends, wel may they elect him for himself : deservedly is he the object of their contemplation, admiration, edoration, and Fruition to al Eternitie. O! how should the friends of Christ studie, gaze on,

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that there was more of God

in the human Nature of

Christ, as Nature is a vessel

coming out of the Potters

house, than ever was in Adam created according to

Gods Image. Rutherfurd's

Christ's Dying, &c. p. 5.

on, and ravish their hearts with so amiable. and glorious a friend, in whom dwels al the fulnes of the God-bead budily? What an excellent, curious, rare piece of work is this human Nature of Christ, formed and framed

by the Spirit of God, Luk. 1. 35 ? i How far does it i Give me leave to think, out-thine the Nature of Adam, even in his Innocent state ? What a noble Fabrick is the human bodie of Christ, which was framed, and fanctified by the overshadowing power of the most High? Of what a

glorious make is Christ's human foul, which was so curiously framed, adorned, and beautified with such an infinite maffe of pure Grace ? In fum ; what a glorious Temple must Christ's Human Nature needs be, wherein the plenitude of the Deitie dwels bodily ?

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SECT. 4.

The Explication of Heb. 1. 3. Who being the brightnes of his Glorie, and expresse Image of his Person, &c.

Mcb. 1. 3. Who Being the Drightnes.

of Christ's Mediatorie perfection, as relative to God the Father, in Heb. 1.3. Who being the brightnes of his Glorie, and expresse Image of his Person, &c. Oh! what an admirable Description is here? how meighty, and wonderful is every word hereof?

k 'Anavyasua, Effulgensia, relucentia. Greg. 'As induyeo, falgidus, lucidus. Helych. (1.) Who being the Brightnes: Απάσγασμα, k the Effulgence, Splendor, Lustre or shining brightnes. Some take it to be a figurative terme, bor-

rowed from luminous, or lightsome bodies, which continually cast forth their rayes, thereby to signifie, that the Son of God, procedes from the Essence of the Father, and is inseparably the same with him, dwelling in his inaccessible Glorie, and manifesting the same to the World. The word, in its primary notation, signifies the splendor, or bright lustre of the Sun, in its Noon-tide Glorie, either direct, or research, as it appears in a clear glasse. Hence the Verb, whence it is immediately derived.

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derived, signifies 1 the Sun's irradiating, and illuminating the World; and the original root is sometimes used, to signifie the splendor of the Sun, as it causeth Day. A learned Critick makes anavagage here, to signifie the reflexion of the Divine Majestie, such as is the parelius, or reslexe Image of the Sun, on an opposite Cloud. Christ is indeed a Divine parelius of God ther (saith Rusherford on the

deed a Divine parelius of God, The Fa-'ther (faith Rutherford on this Text) is as it were al Sun, and al pearle; the Son 'Christ is the Substantial rayes, light-shining, the eternal, and effential irradiation of this Sun of Gloric. The Sun's Glorie is manifested to the World, in the light and beams that it fends out to the Word; and if the Sun should keep its beams and light within its bodie, we should see nothing of the Sun's Beautie and glorie. No man, no Angel, could fee any thing of God, if God had not had a con-substantial Son, begotten of himself, by an eternal generation; but 'Christ is the beams, and Splendor, the con-'substantial shining of God; and as God 'incarnate, he reveles the excellence, Glorie, 'and Beautie of God: Thus he. anauyasua, Splendor, or Brightnes of this Glorie, may come under a double confideration: (1.) It may be considered in regard of the Father, whence, by an ineffable

y down Naz. in Orat. de Pasch.

Augh nais accipitur etiam pro Die, ut apud Nicandin Ther. See more Hen. Stepho in Augh.

Anavyasua, Resulgentia; quomodo radine à sole resplendet: unde non nulli deradiationem vertunt. Estius in locum.

Gene-

Generation, It eternally shone as light from light: so much the force of the preposition here affixed doth indicate: And look as the flender of the Sun, alwayes attends the Sun, and cannot be plucked from it : So Christ, the shining splender of God the Father, is co-eternal to him, and cannot be separated from him. (2.) A second con-sideration of this shining splendor is in regard of men, and the manifestation which the Father gives thereof by his Son. Christ, the Splendor of his Father's Glorie, was fent by him into this world, to become incarnate, that fo, in and by his human Nature, as an instrument, he might illuminate, vivificate, and transforme the Elect into the glorious Image of God. Christ is the splendor, or shining lustre of his Father's Glorie. God the Father is in himself a light inaccessible, and ful of Glorie, I Tim. 6. 16. dwelling in the light, which no man can approche unte, whom no man bath feen, nor can fee : i. e. God is in himself invisible, too bright, and dazling an object for the finners poor weak eye, to gaze on. Ay but now in Christ, who is the splender, or shining brightnes of the Father's Glorie, the Invisible God becomes vifible to an eye of faith here, and to a glorified eye in Heaven. As the Sun, take Objectum it in its noon-day glorie, if you stand gazing on its shining lustre and brightnes, in a direct vision, you'l foon find it too bright, and dazling on object for your weak eye: but when

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when there is a reflexe image of its lustre, and shining brightnes on a matery cloud, which they cal parelius, and seems another Sun, (more agreable to our weak eye, than the Sun it self) then you may stand gazing on that second Sun, or the reflexe lustre, and brightnes of the Sun, as long as you

please, without damage to your eyes: m just so it is here; the Divine Essence or Deitie, considered in its self, is too dazling and glorious an object for poor mortals to contemplate: should he shine in his ful brightnes, with immediate, direct beams, on the

m Deus isse procul absconditus lateret, nisi nos irradiaret sulger Christi: in bunc sinem quisquid babet Parer apud unigenitum deposuit, ut in eo patesaceret; ut issa bonorum communicatione exprim ret veram Glorie sue imazinem; Calv. Instit. fol. 106.

Glaffe of our weak understandings, alas! how soon should we be scorched and shrieveld to nothing? how would our minds be quite swallowed up? Ay but now this Divine Splendor, and Shining lustre of the Father's glorie being reflected from the glasse of Christ's human Nature, so it becomes very visible, and agreable to a fancisfied eye of faith. Oh! what a glorious bleffed Parelius, or image of God the Father's Shining brightnes, and glorie, is Christ? What a beautiful, pleafing glaffe is he, from whom al the bright beams, and shining lustre of God the Father's Glorie, is, by means of the Gospel, (which is a second Glaffe) reflected to the Glaffe of our ununderstandings ? what a freet, and glorions contemplation is here for the friends of Christ?

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Christ? how should they stand, with open faces, alwaies, by a fixed eye of faith, gazing on the bright Shine, or shining brightnes of the Divine Glorie, reflected from Christ, (that Parelius, or original Glaffe) in and by the Gospel-glasse, to the living glasse of their renewed understandings, as 2 Cor. 3. 18 ? The Divine Effence, though he be in himself, and to the Glaffe of his own understanding, al light, and therefore is called in Scripture the fountain of light; yet, in regard of poor mortals, he is a light inaccessible, and therefore he is described, Plal. 18.9. with darknes under his feet; and v. 11. He made darknes his secret place, &c. to denote, that albeit he were at light in himself, yet, as to fallen, finful man, he is al darknes, or al-

* Christ is the shining brightnes of the Glorie of his Father : i.c. the person in the Deitie, by whom only the eternal wildome of God could impresse his Majestie upon any Creature : neither was it ever possible that any Creature thould thew forth the goodnes of God, but only by the person of the Son. Derring on Heb. 1. 10.

together unintelligible, out of Christ. n The Deitie indeed is so deep a mysterie, and so greatly remote from finful flesh and blood, as that, had he not vouchfafed to deposite the lustre of his glorie, in the only begotten Son Emmanuel, and through the veil of his flesh. to beam forth some rayes of his glorie, on poor finful ws; Who could ever hope to have

the least glimple of this shining brightnes? 'Tis this day-ftar that must arise and conduct benighted sinners, those who loge in the Region of darknes, unto the fight, and fruition of the Father of Lights.

Joh.

Joh. 14. 7. If you had known me, you frould Joh. 14. bave known the Father likewise : and from 7, 8, 9. benceforth ye know bim, and bave feen bim :

i. e. in Me, who am the brightnes of bis Glorie. o The Father, who is in himself invifible, and inacceffible, becomes accessible, and visible to Faith. Philip ignorantly demands, v. 8. Lord, fhem us the Father, and it Sufficeth us.

o assauyasua non folum radios fignificat, fed & emanationem ac proceffionem, ut interim proprietas fili, qui à patre procedit ac gignit, infinuet. Occolamp. in Heb.

Our Lord replies, with a rebuke, v. 9. Have I been so long time with you, and yet knoweft thon not me, &c? As if he had faid: Why, this feems strange, and a symtome of great ignorance, that I should have been so long with you, and yet al this while thou haft not known the Father. Surely, if thou hadft known me, thou hadft known the Father also: for he that hath seen me, hath seen the Father; the brightnes of whose Glo-Thus we see how Christ rie thines in me. is the fulgor, plender, and luftre or hining brightnes of God the Father.

(2.) Let us a little examine the following & Jokis, notion [Glorie] Christ, as God-man, is not of his Gloonly the Brightnes of God the Father, but the Brightnes of bis Glorie. Glorie imports these severals : (1.) A superlative Excellence : For See Sibs on nothing is glorious but what is, in some a cor.3. 18. high degree, excellent : (2.) A bright mani- p soga festation, or shining evidence : p For nothing verd ple-

abundans & copiofa lux eft, in qua divinitas apparuit vel etiam duruftine quid. Occolamp, in Heb. 1. 3.

is glorious, as to us, (though it be excellent) unlesse it be manifested to be such thence the shining light of the Sun, is said to be glorious, because it brings with it the glorie of the Sun, and manifests the same, by darting forth its rayes, which run into our eyes. (3.) Glorie is so victorious, and convictive, as that, usually, it has a commun vogue, and approbation of others; or else it loseth the end of its manifestation. Thus the glorious beams, and shines of the Sun are universally approved by all that have eyes to see it: whence other things and Persons, that pretend to glorie, borrow their Titles

n Augustus comies from duyn, the lustre of the Sun; as Klustris from lustro, and this from lux, or luceo, I shine.

of honor from the glorious light of the Sun; so n Augustus, illustris, clarus, &c. Now al these Attributes of Glorie are, in the highest degree, applicable to the Glorie of God;

which is the Splendor, lustre, or shine of al God's transcendent Attributes, and excellences, and so carries with it the most superlative excellence, the most convictive evidence, and the most victorious approbation, of al such as have a sanctified, renewed eye to behold it. Such is the Glorie of God, whereas Christ, as God-man, is said to be the shining brightnes. 'Tis true, the Glorie of God has many Theatres and Stages, whereon it also, and displayeth it self: there is much of the Glorie of God's Wisdome, Power, and Goodnes shines on the Theatre of the visible World, as Rom. 1.20. But there is more

The several Theatres of God's Glorie. el.

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of his Glorie discovers it self on the Theatre of the Goffel, and Gospel-Ordinances: Here thines the glorie of bis Grace, and its foulpleasing discoveries; but yet there is a greater impresse, and manifestation of God's Glorie on the Theatre of the New Creature,

or renewed foul; o Where shines the Divine Nature, or Image of God: and yet farther, there is an higher manifestation of the Divine Glorie, on the Theatre of the Celestial World, of Glirified Saints and Angels; where fhines Grace triumphant, and

tures he fees there God's Vestigia or footsteps of power, &c. If on the Saints and Angels, God's Image of holines; if on Christ, there God himself, 2 Cor. 4.4, 5, 6. She berd, Parable of the Virgins. fol. 76.

o If a man look on the Crea-

victorious, in noon-day glorie, without the least spot; where also those glarified spirits are clothed with their best robes, of immediate, direct, intuitive Vision of the Blessed Deitie, as be is, face to face. But yet al these several ascents, and raisures of created Glorie, come infinitely short of that shining Brightnes of the Father's Glorie, which manifests it self on the Theatre of our Emmannel, the only begotten Son of God. But Ishal wind up this part of Christ's character, with that excellent Annotation of Judicious Deering, on these words, Heb. 1. 3. Who being the Brightnes of his Glory. 'This Title is absolutely given him as essential to the Son of God, not only before us, but before his Father also; that as al the Properties of the God-head have their Being in the perfon of the Father; fo the brightnes, and beautie

beautie of them, is in the person of the Son; and fo this name was proper to him before the world was made; noting, that eter-' nally he was of the Father, fo John 1. 1. 'Touching us, he is called the brightnes of ' his Father's Glorie, many waies, as (1.) Because in our Nature he shewed forth the lively countenance of his Father, ' in al fulnes of Grace and truth, Joh. 1. 14. and (2.) Because in the power of his Word, he wrought mightily in al creatures, Joh. 5. 30. (3.) And again St. Paul 'calleth him, 2 Cor. 3.18. the Image (which 'is the shining brightnes) of God, in re-'spect of the clear manifestation of the Go-'spel, in which he hath set out so glorious a 'light of the power of God to save sineners. So he is to us the Brightnes of 'glorie, because many waies he shewed forth the Glotie of God his Father unto us, 'as 7oh. 1. 18. Thus he. How the brightnes of al God's glorious Attributes, shine Christ as Emmanuel, we shal, God willing, shew in what follows, on 2 Cor. 4. 6. Now, doth not this effulgence, Splendor, lustre or Brightnes of the Father's Glorie, which shines in Christ, render him infinitely eligible for himself? How much doth this substantial reflection of the Father's brightnes, and glorie transcend those accidental reflections of the Father's Glorie in glorified Saints and Angels? See Dr. Owen, his Explication of Text.

(3.) We come now to the latter part Heb. 1.3. ex- Image. of Christs Character, Heb. 1. 3. and preffe Image of his person, p xaganing, Cha-

rader: which, in its first notation, imports a note impreffed, inscribed, or engraven. Thence 'tis uled to fignifie the stampes, or impresses of Letters on Tables, or of a Seal on Waxe: Whence also it fignifies an Effigies, Figure, or Image. Hence laftly, it is some times taken for a Deferittion, whereby a thing is described, as it were by a note, or marque imprest on it; which distinguisheth it from al things else. In al these regards, Christ, as God-man,

may be said to be the character of bis Father's Person. (1.) Are not al the letters, yea, every tittle of God the Father's effential perfections inscribed, and engraven in most glorious, and legible characters, on our Emmanuel? (2.) Is not Christ, the only begotten Son of God, the substantial Type, Stamp, or Impresse of God the Father's Per-Sonal, and Essential Glorie ? (3.) Yea, is not Christ, as God-man, the effential Effigies, Figure, and Image of God the Father? And, (4.) Is not Christ also the Divine Word, or an essential Description of God the Father, whereby he is infinitely distinguished from Glassius al things else ? Some, by Charatter here Rhit. Sacr. (which

p xapanlie, nota impressa,vel insculpta, aut inscripta: unde xaganlipa देना Banen, idem quod onuciver, apud Arift. pol. l. 1. c. 6.

Inde de notes Literarun tabelle Inscriptis. Item figura, efficies, Imaco. Item, Defcriptio, qua describitur aliqua res veluti ex nota ei impressa à cateris rebus ean distinguendo. Cicero in Top, Vide Hen. Steph. Thefaur. Grac.

x xagax [np] alia conparatio à sicillo annuli cujus forma cera imrimitur, Grotius in 1.

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(which comes from xaesifler, to engrave) understand, not so much the Image of the Seal impressed on the Waxe, as the Seal it self; insomuch as the Father has stamped his whole Essence, and Majestie most intimately on his Son, eternally begotten of himself; in whom his substantial Image Which Explication is conceived to agree best with this Mysterie, its fruit and efficacie; namely, as it expounds the fecret of Christ's eternal generation. Farther, this notion expresseth God the Father's affection towards Christ: for the feal is preserved among our choicest Jewels; such as we affect and value most: thus the Father's most fervent love terminates on his only begotten Son, his subfantial Seal, or Image, as Haggai 2. 23. and wil make thee as a Signet, wherein he is a Type of Christ. Lastly, this Idea of a Character, or Seal, as applied to Christ, imports the whole Oeconomie of his mediatorie office: the Seal impressed on the Waxe leaves an Image; and moreover gives an obsignation, and assurance of what is conveighed thereby : Christ is that signatorie Ring, or celeftial Seal, who hath, and that from eternitie, the most expresse Image of his Fathers Glorie, and Majestie impressed on him, and thence being fent into the World, as the Prince of Salvation, he affures life to al the Elect. The Pagan Orator tels us, q That the Character, or descriptive Image, of the foul is feen in its words; and is not Christ,

q ès δὶ ἢ ὁμιλίαις ὁ ἐ Վυχῆς χαρακίῆρ βλέπεται, Demosthenes. Christ, the Substantial, Essential, and Divine Word, a perfect Idea, or expresse charatter of the Father's Person, wherein his Essential Glorie, otherwise invisible, becomes visible to an eye of faith? Again, When Christ is said to be the Character or expresse Image, hereby is also denoted the permanence and subsistence of the Deitie in Christ: he is not a supersicial, transient Image, but an expresse, lively, subsistant, and essential charatter, or Idea of the Father's person; as a Child that bears the Image of his Father, and partakes of the same nature with

him. In that he cals Christ r the Character, it is much more emphatick, than if he had faid, an Image : For there appears in a Glaffe the Image of a thing, but not the character; which denotes a true, solid, lively forme, or expresse Image, exactly representing the Archetype, as the character of the Seal impressed on Waxe. So that character here imports, that Christ is a most perfect, adequate, absolute, effential, and expresse Image of God; fuch as gives a most certain

and evident representation of his Father, answerable to Phil. 2.6. where he is said to be in the Forme of God. Which implies more than a figure, or bare Image; namely,

r xaganlap: i.e. Expressa esticies, vel insculpta sizura: In speculo quidem apparet Imago hominis, sed non character: unde character plus est quan Imago, qua in Gera vel alia quapiam re est; nam character est Ima o permanens. Oecolampad. in Heb. 1. 2.

Character p'ater figuram requivit ut sit expresses ad Archetypum, & adaquatus essentialiter, & ut posset xapacam, i.e. rebus asis soris im rimere suam Imaginem. Sic cain vocat insculptam formam ut ab omai adumbrata vel inani Imagine distinguat.

an effential charatter. 'Tis true, there are

He is the engraven forme of the person of the Father: noting hereby the Unitie of substance, as in whom the Fulnes of the Godhead dwels bodily, Col. 1. 9. Even as Paul cals him, the Image of God, distinguishing him by this name from al shadows, Heb. 10. 1. Deering on Heb. 1.3.

fome f stampes, impresses, or dark ebaracters of God on the Visible, sensible World: There was also a more legible and fair character, or Image of God on Adam's soul in Innosence: There is yet a more noble ebaracter, or Impresse of the Divine Glorie on Glorified Saints, and Angels: but yet al these characters are

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infinitely short of our Emmanuel, as he is the substantial character, or expresse Image of bis Father's Person; which notes, not only an unitie in Qualitie, but in Substance; not only similitude, but also Indentitie, or samenes in essence; as also Paritie and Equalitie in Glorie. Thus Christ is the Character of his Father's person; which also renders him infinitely eligible for himself. But how Christ is the Image of his Father's Person, wil farther appear in what sollows on a Cor. 4.4, 6.

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SECT. 5.

The Explication of 2 Cor. 4. 6, 4.

TTE find another great Character of the 46. VV Christ, as he is the expresse Image of his Father's Glorie, 2 Cor. 4. 6. For God, who commanded the light to Shine out of darknes, bath shined in our bearts, to give the light of the knowlege of the Glorie of God, in the face of Jesus Christ. Here are leveral gradations, which render the whole, but especially Christ, the center of the phyle, very beautiful, and glorious. (1.) He faies, that God, who commanded the light to thine out of darknes, bath thined in our bearts. Paul here counts at his notionil knowlege before Convertion, but darknes; yea, such thick darknes as was upon the face of the Chaos, before God Created light, Gen. 1. 2. So that nothing but the creative power of God, could bring faving light out of his confused, pharifaick darkner. 'Tis true, he had bead-knowlege before: ay but now, faies he, God bas shined in our bearts, and made them a living Glaffe: for what? Why, (2.) To give the knowlege of God. Yea, (3.) The light, i.e. the clear, and evident manifestation

In the Face of Jefuse

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The face of the knowlege of God. But how is this possible? Surely no way but, (4.) In the face of Jesus Christ. The Face is the most

f Per Angelum faciei Jehovæ, Efa. 63. 9. Filius Dei intelligitur, dictus faciei ipfius Angelus, quia est ille, qui visibiti Specie columna stl. nubis, er ignis Israelitas in deferto duxit, & faciem Dei quaft conspicuan popula feit in and Jehoue ipf adjerible x tur, End 14. 24. Ali appellationem hanc illi dafan effe volunt, quod, viner doegite der, Colinia Glaffe Rhetor. f. The Heart Hea brais, id omne Agnificat quod sensebus exterioribus perce ttar, Grot, in 1,0 1011190 20

celestial, beautiful, majestick, lovely, and visible part in a man's bodie; wherein the invisible Characters, and Dispositions of the soul are oft very visible: if there be any goodlines, or excellence in the creature, it usually appears very far in the face. By face here we may understand the whole Forme of Christ as Mediator. + So nedownov answers to the Hebr. 19, which fignifies al that, which is obvious to externe sense; and in general, the whole perŚ.

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Jon. Whence the Face of a man is frequently in the Scripture-Phrasiologie, put for his whole person: so, to accept the Person, is in the Original, to accept the face, Luk. 20. 21. as elsewhere; because the excellences of the person shine most in the face. Much of the Majestie, Glorie, beautie, and lovelines of a man shines in his face. Thus Christ is the face of God. Oh! What an infinite Majestie, beautie, and Glorie doth there shine in Christ? How lovely, amiable, sweet, and heart-ravishing are the manifestations of God in Christ? Alas! what is there to be seen of God, but what shines in Christ? Is not al God, and whole God mani-

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fest in the face of Christ? May we expect the least mediatorie manifestation of the Divine Love, Grace, and Mercie, but in the Son? Is there not a confluence of al the levely qualities, al the drawing Attributes, al the ravishing Beauties of the Deitie in Christ? And doth not the contemplation of these glorious perfections, which shine in the face of Christ, draw life out of Death; beautie out of deformitie; strength out of infirmitie; order out of confusion; bappines out of miserie; yea, Heaven out of Hel? Thus in the face of Christ, the Majestie, Beautie, Amenitie, Amiablenes; Grace, with the other Divine Characters, and Invisible Glories of God the Father, become visible, and intelligible to the renewed mind. It's confest, there is much of the glorious light, or knowlege of God, shines in the Face of the creatures; and more in the Face of the Ceremonial, and Moral Law; and yet more in the Face of the Gospel, and Gospel-ordinances; and yet more in the Faces of Believers, and glorified Saints. But alas! What are al these Faces, if compared with the glorious, lovely face of our Emmanuel, but mere deformities, yeanothing? Oh! What a beautiful glorious face has this Son of God, who can with one glance thereof, make al in Heaven, and Earth to smile? yea, ravish and overcome the hearts of his worst enemies? Oh! What an beart-charming, and victorious Beautie must there be in his face, where al the rangling glories, and excellences

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t Hammond on this place: and Beza: Alludit per et. d ad Moss aciem illan non apertam (ut clava sset Di Imago, c 3.13.) sed opertam. Bezain. l. of the God-head center? t Some wil have this Phrase, [The face of Jesus Christ] to refer to the Storie of Moses, desirous to see the Glorie of God, Exod. 33. 18, &c. with which fight, Moses's face was

irradiated, and became glorious; yea, so glorious, that the purblind Israelites could not contemplate the same: ay but now the face of Jesus Christ has another-gets irradiation, than Moses's had; al the essential, and substantial rayes of the Father's Glorie, shine in this lovely face. Hence v. 4. He is called

Image of this lovely face. Hence v. 4. He is called Cod. the Image of God. u The Excellence of a

u Einova rocant Grac', non quanum picturam, sed qua st vivi instar. Unde Iconici picores, quos valeo vocamus. qui peignent au vis. Beza. thing is seen in its Image, or picture, if wel drawn:
(1.) Christ is the effential, substantial, and most lively Image of God the Father: in his face, as God-man, shines

al the glorious Attributes of God: as you have oft in the Child's face, a living Image, or Ressemblance of the Parent. It's true, there are some vestigia, or foot-steps of God in the fensible World; ay, but the Image

w Imazo est Reprasentatio causa quantum ad similitudinem sorma, non solum causalitatis, quod pertinet ad Vestigium, Aquin. Summa. of God is not there: w Vestigia, or sub-steps have only some Impresses, or notices of causalitie; but an Image is a Representation of a cause, according to the similitude of

his forme, and not only of his causalitie. Again, Adam had, and the Saints here have, though

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Deus, nec alio quain officis ip-

fius refpectu Te Jes] aliqui

libri addunt appare, ut indi-

cetur De im alioquin incomire-

hensib'lem in Christo tamen

conspici. Beza, in 1.

though imperfectly (as the Saints in Heaven perfectly have) the Image of God shining on them : ay but, al this is but a created, Accidental Image, or a similitude in Qualitie, or the accidental forme of Grace: xit is Christ x'Eixor' alone that is the increated, substantial Image, accip tur etiam pro of the Father's Glorie: he is clothed with ip(a effentithe specifiek forme (if we may so speak in ali similituthe Scholes Dialect) or with, not only a dine. Beza, similitude, but Unitie of the Divine Effence : in Heb. 10.1 his Likenes to God the Father consists, not in an Accidental, imperfect, but in a substantial and perfect Unitie, or Identitie of Effence. Thus Christ is the effential Image of God, as the plenitude of the Deitie dwels in him personally, and effentially. (2.) Christ may be stiled the Image of God, in rey o'kwy, i. e. in quo feirfum

gard of y manifestation; as the Glorie of the invisible God, becomes in, and by Christ visible to an eye of faith: wherefore some copies adde here to God, about in his

own nature invisible, or incomprehensible, doth in Christ, his essential Image, become visible to the believing world. So it answers to Col.

1. 15. where Christ is called the Image of the invisible God: Namely, because, as the species, forme, and sigure of a man is known by his Image; so in, and by Christ, the wisdome, power, mercie, and Grace, with al the other Attributes of God, are made manisest. Hence the Hebrews cal their Messian, in Dis, the Image of God.

P 3 SECT.

SECT. 6.

Christ an Essential Glasse, wherin al the Glorie of the Deitie Shines, and from which it is reflected on the Believing World, 2 Cor. 3. 18. With the Explication.

In a Glaffe.

2Cor.3 18. HE like excellent Character of Christ we have, 2 Cor. 3. 18. But me al with open face, beholding as in a Glaffe the Glorie of the Lord, are changed into the same Image, &c. We have here a parallel Antithefis betwixt the Grace of the Goffel, and the Law. the Law the Grace of God was veiled, and wrapped up in Types and Shadows, which were but a dark adumbration; but under the Goffel, the Glorious Grace of God shines

2 Sperulum, præter lucem & colo en, etiam exprefan imaginem reflectit. Keck Optic. u Imago in Speculo est jorma Speculi. Eflius in 1.

w nalowiel outpor, Vocat fpeculum Anoftolus filium Dei in carne manifestatum. qui nobis in i fius Evangelio Sp Et andus proponitar, & Mass velato opponitur. Beza in locum.

as in a Glasse. A Glasse. t besides light and color, reflects the expresse Image of its object. u Yea, the Image in a glaffe is the very forme of the Glaffe: and therefore the word here used, fignifies to contemplate bis forme in a m The Son of God glaffe. incarnate is the orignal glasse, wherein al the Glorie of God, is to be contemplated by believers, and that with open face; in opposition to

Moses's covered face. By the glorie of God,

we are to understand al the glorious Attributes of God, as his Wisdome, Gnodnes, Grace, Holines, Justice, Mercie, &c. Which are al to be seen in Christ, as a man's face is seen in a Glasse. The blessed Deitie has (as we may speak) deposited al his glorious raves, or Attributes in Christ, that Essential glaffe : His wisdome, mercie, justice, &c. is no where so visible as here: There is no faving ray of Glorie darted from the Creator to the Creature, but what is reflected from this Divine Glasse. Albeit the Esfential Attributes of God are in al the three perfons of the Trinitie, yet the Mediatorie irradiation of these Attributes, is only in the Son, in whom they al meet, as in an Universal, Essential Glasse. There are varietie of Glasses, wherein the Glorie of God shines : Some rayes of his glorious wisdome, power, and goodnes, shine in the Glasse of the Creatures: Some beams of his bolines, and puritie shine in the Glasse of the Moral Law: the Glorie of his Grace is seen in the Glasse of the Gospel, and Evangelick Administrations: Yea, Hel it self is a glasse, wherein shines the Glorie of God's Instice, as in Heaven, and Believers, the glorie of his mercie, and grace. But al these are but created, partial, and dim glasses, in comparison of Christ, who is an increased, universal, and most bright Miroir, or Glasse of the Father's Glorie. We may suppose, for illustration sake, an universal, living, transforming Glasse, such in which al the beams

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How the believing rransformed into the glorious Image of God fhining in Christ.

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of the Sun, that ever were, or shal be, or possibly may be, are contracted; whence, thining upon the world, it should, by its Vivifick transformative Efficacie, not only conveigh the glorie of the Sun, but change dead Creatures into fo many glorious, living Suns; furely this would be a very glorious: Glasse: Such an Universal, living, transformative glaffe is Christ : al the beams of the glorious Ditie are contracted in him: neither ever did, or that, or may there any one foul-faving ray of the Divine glorie shine upon the dark, finful world, but what is reflected from this glorious glaffe: Yea, fuch is its vivifick, transformative efficacie, as that those, who by a fanctified eye of faith, behold the glorie of God therein, are transformed into the same Image, &c. Jesus Christ, God-man, having al the glorious Ideas of God's Image, and Grace, thining in him, as in a Gluffe, he reflects the fame, in and by the glasse of the Gospel, on the hearts of Believers; who by faith contemplating the same, are, by the efficieious working of the Spirit of grace, transformed into the same glorious Image, even from Glorie to Glorie, i. e. from one degree of glorious Grace unto Thus the believing foul, by faith another. contemplating the wifdome, meeknes, patience, kindnes, justice, (&c.) of God, shining in Christ, is, by the effectual concurrence of the Spirit of Christ, transformed into a mise, meek, patient, kind, and just spirit. Faith, by contemplating the Glorie of God in Christ,

Christ, brings into the foul, spiritual Ideas of the same glorious Image, a divine light and life, bearing some Ressemblance to the life of God, or Divine Nature. So that Christ, the effential glaffe of God, hath not only a manifestative, but also a transformative.

changing glorie, fhining in him.

Christ ressembles best your vitreous Miroirs, Christ refor looking-glasses, which reflect the Image sembled tomost lively: tor glasse, because it is rare and pelucid, receives the Species or Image with more facilitie; but by reason of its pelluciditie, it does not so easily fixe, and retain the Image received: wherefore Art succurring Nature, to the Glaffe she addes lead, or' quick-filver; which, by reason of its densitie. fixeth the Image received by the Glaffe: This indeed is a lively shadow of our Emmanuel, as he is the miroir, or Looking-glaffe of God the Father's glorious Image: For his Deitie is, as it were, the glasse, which is most pellucid and clear; and his Human Nature is, as it were, the lead or quick-filver, which fixeth the Image of the Father's glorie, and fo makes it reflexible to us. Such a glorious miroir or Looking-glasse of the Father's glorie is Christ, as God-man : and how infinitely eligible for bimself does this render him? What? do al the rayes of the Father's glorious Attributes center on Christ? Is there not any one beam of the Glorie of God, shining on the finful World, with the faving light of life, but what is reflected from this living, transforming, glorious glaffe,

God-man? Oh then! What a pleasing thing is it, to have an eye of faith fixed on this glorious Miroir, or Looking-Glasse, whereon al the Father's Glorie shines? Oh! what a sweet death is it, to have the sandified mind stand gazing on this Glorious, hearttransforming glaffe, til its eye-frings even break, by continued Contemplation, Admiration, Adoration, and Fruition of those soulravishing perfections, that shine therein ? who would not crie Sorrow, Shame and Hel upon al those, who wil not elect our Emmanuel, the substantial glasse of the Deitie, for himself? Ah! What an Hel is it to reject him? Believe it, there is no life so pure, so holy, so lovely, so sweet, so flourishing, so active, so generous, so noble, so barmonious, so glorious, so admirable, so perfect; as that which is most spent in the Spiritual Intuition, or fiducial Vision, Election, and Fruition of the glorious Image of God, which shines in this Glasse God-man. He that would have a dead, barren, bard, back-sliding beart, transformed into a lively, fruitful, tender, flourishing heart, let. him come hither, and be much in the Spiritual contemplation of Gods glorious Attributes, which shine in this Glasse, Christ.

SECT. 7.

How al the Attributes of God shine in Christ: namely his Wisdome, Goodnes, Justice, Holines, Power, Truth, Omnipotence, Independence, &c.

TE have shewn in the general, how Howal al the glorious Perfections of God the Attrishine in Christ, as in a Temple, where the butes of God shine Deitie dwels bodily; as on a Theatre, where in Christ? al the shining Brightnes of the Father's Glorie is displayed; as in a character of the Father's Person ; as in a Face, and Image, wherein appears the Beautie, and excellence of God; and as in a Glaffe, which reflects al the glorious Beams of the Divine Attributes: But now to take some particular view, and consideration of those glorious Attributes of God, which shine in Christ as God-man, wil greatly conduce to the explication, and Demonstration of our conclusion, that Christ is eligible for himself. In the general, the Attributes of God may be faid to shine in Christ, (1.) Objectively, as he was the object-matter, or Theatre, on which they acted; or (2.) Formally, as they al. reside in him; or (3.) Effectively, as issuing from him, and acting on the Creature. We shal consider them, though very briefly, under al these regards. I. The

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r. God's Wildome thines in Christ. 1. Objedively.

1. The Infinitely glorious Wisdome of God, shines most glorious in Christ: and that (1.) Objectively ; in that Divine Wifdome found out such an admirable contrivement, for the reconcilement of Mercie and Justice, Sinners and God, by the Mediation, and Satisfaction of God-man. What a glorious designe of Infinite Wisdome. does there appear in Christs comming to fave finners, beyond what is manifest in al the other works of God? Does not the shining Brightnes of God's wisdome, in this great plot of Redemtion by Christ, much out Shine, yea feem, comparatively, to cast a veil on that wisdome, which thines in al other works of God. Surely, if it be lawful to make comparisons between the works of God, this of Redemtion by Christ, was the masterpiece of Divine Wildome. (2.) The Wifdome of God shines in Christ formally, as al the treasures of wisdome are loged in him. Colos. 2. 3. In whom are hid al the Trea-Sures of Wisdome and Knowlege. (3.) The Wildome of God shines in Christ effectively, as al that Divine Wisdome, which is communicated to the Saints, flows from him. 1 Cor. 1. 30. But of him are ye in Christ Fefus, who of God is made to us Wifdome, &c.

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2. Formally.

3. Effe-Aively.

2. The goodnes, 2. The Infinite Glorie of God the Father's love, grace Goodnes, Love, Grace, and Mercie shines most and mere gloriously in our Emmanuel: and that, cie of God fines in (1.) Objectively: Christ is the bighest expres-Christ, fion of Divine Goodnes, the richest token of 1 Objeaively.

the Father's love, the most glorious monument of God's free Grace vouchsafed to his Creature, and the most admirable Miracle of foverain Mereje towards finners, that ever was, or may be. The bleffed God has taken great delight, on al occasions, to vouchfafe Censible Demonstrations, and Arguments of his Divine Philanthropie, or Bountie, and Good Nature towards Man : yea, al those rich ornaments, and gracious Accomplishments, or vouchsafements conferred on Adam in Innocence, were but the Effects of his free Grace; though in some regard they may be termed natural to Adam's first state. And since the Fal, the bleffed Lord has not ceased to vouchsafe large tokens of his Divine Philanthropie, or Bountie to his rebellious creature. Ay, but this unparalleld gift of his only begotten Son, is the highest marque of favor, and the richest manifestation of infinite Love, free Grace, and Mercie, that poor finners are capable to receive. Wel therefore might our Emmanuel crie out, Joh. 3. 16. For God fo loved the World, that he gave bis only begotten Son. This little SO, is fuch a great note, and marque of Divine Philanthropie, as that the lengths, breadths, depths, and beights of this Love, cannot be expressed, or conceived, as they ought, to al Eternitie. (2.) The Love, Mercie, and 2. For-Grace of God, shine in Christ Formally, as mally. he is a perfect Idea, or Miroir of Divine Love and Grace. As also (3.) Effectively, 3. Effeas al the Love and Grace of God the Father, direly. ftreameth

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fireameth through his heart, unto the Elect, 706. 1. 16.

God's Justice the nest in Chr. It.

3. The Infinite Glory of God the Father's Divine Fustice shines, most eminently in Christ: (1.) Objectively, as he was the Object, or But, against which al the arrows of God's fiery indignation for fin, were shot. We have great Marques of Divine Fultice on Cain, and Fudes; and yet far more dreadful tokens thereof in Hel: but yet we may fafely affirme, that al the black curfes of the Lam, which their executions on linners here; yea, that al the dreadful torments of the damned in Hel, are nothing nigh so clear, and ample Demonstrations of God's Justice, and Severitie against lin, as the sufferings of our dying Emmanuel. O! come near, and behold the Soverain pleasure of God the Father, in bruifing his only begotten Son, and making his soul an offering for sin, Ela. 53. 10. Oh! what a standing, glorious monument of Divine Fustice against lin, is this red Glasse of Christ's bloud? Herein we may behold God the Father's Justice, as it were, triumphing over his natural, essential love to his only begotten Son. (2.) Again, the Justice of God shines in Christ, formally, as also (34) Effectively, in that al justice originally inheres in, and flows from him.

God's Hores to me in Christ.

I Objectively.

4. The Infinite Glorie of God's Holines shineth, with a most transcendent Brightness, in Christ: (1.) Objectively, and Demonstratively, as God, by making his soul an offering for sin, gave the highest Demonstration that

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can be, of his Infinite, Antipathie and Hatred against Sin. Yea it is supposed, and that on good reasons, That if Infinite wisdome hould fet it felf on work never so much, to find out an Argument to manifest God's hatred of fin, there could not be a greater, than this his dealing with his Son. (2.) God's Ho- 2. For lines dwels in Christ formally, as he is a perfect mally. Idea, Miroir, or Glaffe of al Holines, infinitely beyond glorified Saints, or Angels; and therefore stiled, The Holy One. (3.) God's Holines shines in Christ effective- 3. Effely, as al the Saints Holines is derived from Rively.

him, Fob. 1. 16.

5. The Infinite Glorie of God's power The power thines most eminently in Christ: 1. Obje- of God tively: no work or effett of God's hand has thines in Christ. such visible impresses of God's Omnipotence stamped on it, as the Hypostatick Union of the Divine and Human Nature, in one person: whence it is called the power of the mift high. Besides, Infinite power shined most gloriously in his Miracles, Soul-Sufferings, Death, and Resurrection, more than in the Creation of Heaven and Earth. (2.) The omnipotence. of God refides formally in Christ, as the proper seat thereof. (3.) The omnipotence of God the Father shineth most effectively in al Christ's great works of Redemtion, Converfion, Conservation, Protection, and Gubernation of his Church, Oc. Col. 1. 11. Strenthened with al might, according to his glorious power.

The truth, and faithfulnes of in Ch. iit.

6. The Truth and Faithfulnes of God the Father thines most gloriously in Christ: God thines (1.) Objectively, in that Christ was the greatest Primise that ever God gave to lost linners; yea, in him al the Promises are Yea and Amen: So that in fending him into the World, to die for finners, God made good that great promise, made four thousand years before, Gen. 3. 15. Yea, by this means al the promises of God are fulfilled. Whence the Veracitie, and Fidelitie of God appears most conspicuous, and bright in Christ's comming into the World, &c. And this indeed is one of the greatest aggravations of unbelief; that, when the Faithfulnes of God has fo gloriously appeared, in fulfilling that great Promise of sending his Son, the accomplishment whereof was attended with such a world of difficulties; I say, that after this, finners should disbelieve, or question the Faithfulnes of God in fulfilling other promifes, which have their Yea and Amen in Christ, Gal. 3. 16. Again (2.) The Truth of God appears most glorious in Christ Formally, in that he has, to a tittle, made good al his promises. As Christ was the great Gift, and Promise of God the Father, to the Spirit is the great Promise, and Gift of Christ, Job. 14, 16, 17, 18.26. And is not Christ every way as good as his word, in fending his Spirit? is there any one promife that Christ made his friends, at his De parture hence, but has been, and daily is fulfilled to a tittle? (3.) The Faithfulnes of

of God shines in Christ effectively, in that he makes and keeps al his friends faithful, and

stedfast in their Covenant with him:

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7. Christ is a glorious Idea and Image of Christ the the Immensitie, and Omnipresence of God, as God's Im-Joh. 3. 13. The Son of man which is in Hea- mentice ven. The expression is very mysterious, and and omnideserves a particular Remarque : How was Presence. the Son of man in Heaven? Was he not Joh. 3. 13. then on earth, discoursing with them? or, could he be both in Heaven, and on Earth at the same time? Yes, he might, in different respects, and by virtue of the Hypostatick Union: 'tis true, his bodie, being finite, could not, as some fondly dream, be in two places at the same time; that implies no lesse than a contradiction : ay, but yet Christ, God-man, by virtue of the personal Union of the two Natures, was at that very time, while he was discoursing with the mon Earth, in Heaven. Oh! what a tremendous mysterie is this, that the Son of man should be, at the same time in Heaven, and on Earth? How difficult, yea impossible is this to be understood, without understanding some thing of the Hypostatick Union ! But yet that thus it is, this Scripture makes it clear : and hence it follows, that God's Omnipresence, which is one of his incommunicable Attributes, must be, in like manner, attributed to our Emmanuel, as he is God-man, though not in regard of his manbood. The like Luke 22.69.

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God's Independence in Christ. C. 7.

Christ an Idea of Gods Independence.

8. Our Emmanuel, as God-man, is a glorious Idea, and Mireir of God the Father's Independence. This is another of God's incommunicable Attributes, which yet is defervedly given to, and affumed by Christ, Joh. 5. 26. Joh. 5. 26. So bath he given to the Son to bave life in bimself. Christ's Human Nature, and al its glorious accomplishments have Dependence on none but Christ himself: al the Personal, and Mediatorie excellences of our Emmanuel depend upon no other, than his

very Person.

Christ the Idea of al the other incommunicable Attributes of God.

9. The same may be affirmed of al the other incommunicable Attributes of God, namely of his Al-sufficience, his Simplicitie, his Immutabilitie, his Eternitie, his Infinitude, his Incomprehensibilitie; of al which Christ is a most glorious Idea, Character, Image, Temple, and Glasse, wherein they shine with Infinite glorie, and brightnes; and whence they are reflected on the eye of faith.

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SECT. 8.

Several particular Improvements of this first Character, of Christ's Mediatorie excellences.

Having largely demonstrated, how al the appli-the glorious Ideas of God's Attributes the foregothine in Christ, as God-man, the Temple, ing Chara-Theatre, Splender, Character, Face, Image, and Miroir, or Glaffe of the Father's Glorie; what remains, but that we now contract al thele shining and flaming rayes, in a burning glasse of some useful meditations, thereby to inflame the hearts of Christ's friends, to fudie, contemplate, elect, and enjoy this their Emmanuel for himself.

1. Is the Glorie of the Lord reveled? and 1. Contemmay al flesh see it together, in this our place those Emmanuel; as Esa. 40. 5? O then! come Ideas that hither al flesh, come, and behold the most glo- shine in rious Ideas, Characters, and Images of the Christ. Father's Glorie, shining to brightly, and yet so sweetly, so pleasingly, so agreably, in this Increated, eternal, universal, Infinite, transforming Miroir, or Glaffe of Christ, God-man. The old faying under the Law was, that no man can see God and live : This holds true ftil, if we consider God out of Christ:

The appli-

u Pater q'i imm nous eft, in filio firitus oft : quia f at modulum notrum accommodavit, ne meates noft as Imm nsitat? Jua Glo ia absorbeat. Calvin

u Ay but now, God the Father, who is in himself infinite invifible, & unintelligible, is, in this our Emmanuel, visible, and intelligible: he has, in this his S

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Son, accommodated himself to our module and capacitie; that so our minds may not be swallowed up with the Immensitie of his Glorie. O that the friends of Christ would set him. who is the Divine Miroir, and looking-Glaffe of al the Faiber's Glorie, ever before their eyes, and never leave musing, poring, contemplating on him, til they find their hearts transformed into a flame of Divine love to. and delight in this their Emmanuel, for himfelf! O that the friends of Christ would come, and pore on this glaffe; come, and look into this Ark; come, and worship in this Temple; come, and gaze on this most resplendent, and beautiful Face, in which shines al the Glorie of the Deitie! Hear Christ himself making solemne Proclamation to his friends of the New-Ferusalem, to L'a. 40. g. come, and behold bis Glerie, Ela. 40. 9. fay

unto the Cities of Judah, behold your God! O come, and behold what wonders of Grace, Beautie, and Glorie dwel in this your God! Yea, he invites his Elect friends among the Efa. 65. 1. Gentiles, to come, and behold his Glorie, Efa.

65. 1. I am Jought of them that asked not for me, I am found of them that fought me not: I faid, Behold me, Behold me, &c. Christ feeks them, that feek not after him; he is found of them, that ask not after him; and unto

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fuch he cries, Behold me ! Behold me ! The Doublement of the Word, argues how defirous Christ is to exhibit his most beautiful, and glorious face, to the contemplation of finners. O then, come, come, behold, behold this fo glorious a face! Why wil you not come? What an heart-ravishing fight is here? The fixing of an eye of faith on Christ, in a way of Spiritual Meditation, and contemplation, what a mighty Soverain, Efficacious influence has it, to ravish the beart into an admiration, and election of him for bimfelf? Ah! What a shame is it, that those, who professe themselves friends of Christ, have no more raised, deep fixed Apprebensions, of those glorious excellences that shine in him? What deserves our most elevated contemplation, and admiration, if not those glorious Ideas of Divine perfections, which meet, and center in Christ? Is there. any thing more admirable, more beautiful, more heart-captivating, than the incomparable excellences of Christ? how comes it to passe then, that he has no more eyes gazing on him, no more hearts ravished with him, no more friends of, and for himself? Oh the folie, the madnes, the brutishnes of the blind World! w Take Christ in his lowest w Christus humiliation, even when he hung upon the virture uni-Ctoffe, yet even then, by virtue of the Hy- fathca etipostatick Union, he was infinitely more glo- an in cruce rious, and eligible for bimfelf, than the most pendens fuit

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230 Adoration and fruition of God, &c. C.7.

glorious creatures, even glorified Angels: and yet how few beholders of his Glorie has he? No wonder therefore, that so few elect him for himself.

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Election and fruition of those Giorious excellences that shine in Christ.

2. Does al the plenitude of the Deitie! dwel bodilie in Christ, as in a Temple ?! Oh ! then, what a Beautiful, glorious Temple is this? How should we admire, adore, elect, ferve, and enjoy the Deitie, in this to glorious a Temple? what deserves to be elected, and loved for it felf, if not the Deitie? Certainly? God must needs be the most alluring, draming, heart-ravishing thing that may be: for when you fay God, you fay at: what can you fay more? Again, is Christ the Effulgence, Splendor, lustre, or shining Brightnes of the Father's Glorie ; yea, the substantial, and so infinitely the fairest character of his person? And is not this a mightie taking, alluring, drawing, binding character of Christ's excellence; which layeth an effential obligation on al his friends, to elect, love, and enjoy him for himfelf ? Farther, doth al the Beautie, Amenitie, Majestie, Sweetnes, Amiablenes of God the Father, shine in the lovely Face of Christ? Yea, he is the lively Image of al the Father's Glorie? And must not then the Friends of Christ elect, admire, and love this his so beautiful, majestick, and yet sweet, beart-charming Face for it felf? Does not this Substantial, essential Image of God, cal for the highest Admiration, Adoration, Ele-Gion, and Affection? What deserves Admiration, and election for it felf, if not this first

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first Beautie, and Image of God? Laftly, is our Emmanuel a Divine Miroir, or looking-Glaffe, in which shines al the Glorious Attributes of God the Father? Oh! What an essential, and binding Obligation doth this lay upon al, that are, or wil be friends of Christ, to stand alwaies poring, and gazing on this Glaffe; that so their hearts may be transformed into the Same Image, from Glorie to Glorie, as 2 Cor. 3. 18? Who would not elect fuch a Divine, and glorious Miroir for it self, to be alwaies contemplating, loving, and enjoying those Soul-Catisfying Perfections of the Deitie, which center, and thine therein, with such a Glorie?

3. Farther, the may and manner of the The Human Nature's being glorified; namely, Friends of by its being assumed, and personally united Imitation to the God-head, doth both demonstrate, of the Huand instruct the friends of Christ, how they man Namust elect, and love him for kimself? For, ture in Christ, whereas God communicates his Goodnes to fhould get other Creatures by created Emanations, as near and effluences thereof; God the Son'commu- him, and nicates his Goodnes to his Human Nature, love him not by a created emanation, or effluxe of as purely Goodnes from bimself, but by an Assumtion, as possibly and personal union of the Human Nature with it may be. himself. So that the Human Nature in Christ is glorified, not by any emission, or communication of goodnes from Christ, but by a reception into, or bypostatick union with bimself. Now albeit the friends of Christ may

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may not expect, or presume to be Christed, or taken into an bypostatick personal union with Christ; no, that is no lesse than blasphemie to affect, or defire; yet they (hould, and ought, in imitation of their human Nature assumed by Christ, both to defire, and endeavor as intimate an union, as possibly they may, with Christ their friend; and farther elect, and love him as purely, and entirely for himself, as they can. For the lesse the friends of Christ, eye, and regard the good things that flow from him, though spiritual; and the more purely, and entirely they intend, elect, and enjoy Christ for himself, and those glorious excellences they see in him, the nearer they arrive unto, and the more they partake of that beatifick Glorie, which their human Nature, affurned into a personal union with Christ, is invested with : I fay, as the Human Nature in Christ hypoftatically, or perfonally united to the Deitie, is wholly finallowed up with, and fatistied in the Vision, and Fruition of Christ for bimfelf; so in like manner the friends of Christ should aspire (in Imitation of their human Nature, espoused by, and taken into personal union with Christ) though not to have a personal union with Christ, yet to come as near as they may, without diminution of Christ's Glorie, to the bleffed vision, election, and Fruition of Christ for himfelf.

S.8. To present our selves fit Temples, &c. 233

4. Hence also it naturally follows, that Christ's the friends of Christ ought, in Imitation friends should preof their buman Nature espoused by Christ, fent themby al means possible, to present themselves selves fit ht Temples, Characters, Faces, Images, and Temples, Miroirs or looking-Glaffes of Christ; that Christ. so they may be made partakers of his Glorie, and enjoy him more fully for himself. Is Christ's human Nature ful of Grace? Does the plenitude of the Deitie dwel therein bodily, or personally, as in a Temple? Oh then! how much does it concerne the friends of Christ, to get their buman Natures sandified, to the utmost they may, that so they may present themselves living, and boly Temples, fit for Christ to dwel in, by his Spirit? This was that which Paul exhorts to, every where, as I Cor.3.16. know ye not I Cor. 3. that ye are the Temple of God, and that the Spirit of God dwelleth in you. What doth he conclude hence ? v. 17. If any defile the Temple of God, bim shal God destroy: for the Temple of God is boly; which Temple ye are. As if he had faid: Do you confider, friends, what you do, in defiling your human Nature? Is it not the Temple of God? and is it lawful to defile the Temple of God? ought not the Temple of God to be holy? Wil not God destroy such as defile his Temple, his Holy place? O beware what you do : remember your human Nature is the Temple of God. The like 1 Cor. 6, 18, Flee Fornication, &c. and he gives the reason of it, v. 19. What? know 1Cor.6.18.

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I ye not, that your bodie is the Temple of the 2Cor. 6. 16. Holy Ghoft, &c. fo 2 Cor. 6. 16. and what agreement hath the Temple of God with Idols? For ye are the Temple of the living God, &c. What, Suffer Idol-lovers, and lufts to loge in your hearts, which are the Temple of God? Oh! What monstrous Sacrilege? What notorious blasphemie is this? There is no one consideration does more deeply engage the friends of Christ, to presse after Holines, than this, that, as their human Nature was so far honored by Christ, as to be taken into a personal union with the Deitie; so they, in their mesure, are taken into a mystick union with Christ; and thence become Temples, wherein he dwels graciously, and spiritually, though not bodily, or personally, as in his own human Nature. Oh! what a cogent Argument should this be, to the friends of Christ, to studie, and endeavor, how they may beautifie and adorne their human Nature, that so it may be a fit Temple for Christ to dwel in; as the Human Nature affumed by Christ, is the Temple wherein the Fulnes of the Deitie dwels bodily ? the very thought, how far human Nature is raised, and dignified in Christ, how far should it raise our thoughts, studies, and important endeavors after Holines; that so our own human Natures may be presented to Christ, as boly, and living Temples, fit for his gracious inhabitation? Ah! what a sad contemplation is it to confider, how much many Jeeming friends of Christ abuse, and abuse human Nature, which is raised to so great a dignitie, by suffering vile Idol-lovers, and base lusts to inhabite therein? Could the blind Heathens see so much cause, why men should not abuse, but honor human Nature, because the soul dwels in it? Oh then! how much greater cause have the friends of Christ, to bonor, and adorne human Nature with Grace, because Christ their best friend dwels therein?

CHAP. VIII.

This Doctrine of Amitie with Christ improved by Doctrinal Corollaries; and practick Uses, for the conviction of open Enemies, and Hypocritick Friends of Christ.

SECT. I.

Doctrinal Corollaries from this first part of friendship with Christ.

Aving explicated, and demonstrated the Doctrinal general constitution of the object; how Corollaries and why the friends of Christ must elect from this first part of him singly, completely, and for himself: We Friendship now come to make some general Improve-with Christ.

ments, both Doctrinal, and practick, of this first part, of the first great and Fundamental Law of Friendship with Christ. The Doctrinal Improvements of this Head, we shal reduce to certain useful Corollaries, or Inferences; which naturally flow from what has been laid down, and tollow in their order.

r. The Infinite condescention of Free-Grace.

1. Doth Christ assume sinners into such a bleffed state of Friendship with himself? Hence then we may infer, what the infinite condescension, and Soverain Dominion of Free-Grace, towards lapfed undone man is. What? Is it possible, that the great Jehovah should stoop so low, as to engage in such an intimate friendship with his poor creature? Yea, that the most glorious, pure, and spotleffe Being, should be content to mingle with impure, dirtie, finful flesh and bloud ? Yea, farther, that the ever-bleffed God should court, and befeech his deformed creature, to enter into a strict bond of friendship with himself? what transcendent condescendence is this? Was it ever known, that Beautie courted Deformitie; that Riches begged friendship of Povertie; that Honor bended the knee to Reproche, and Difgrace; that the King befeeched the Malefactor to be reconciled to him; that Happines wooed Miserie to be its Spouse? Yet, Lo! thus it is in this busines of Friendthip with Christ: the first, and supreme Beantie courts the most deformed finner; the infinitely rich, and felf-Sufficient Being begs his poor nothing-creature

to be friends with him; the most Honorable Lord of Glorie wooeth his pretched, reproched, and captive rebel to be, not only reconciled to him, but his Spouse. O the unparalleled, and admirable soversintie of this Divine, condescendent Grace! Who would ever have thought, or imagined, that fuch Al-Sufficient, and omnipotent Grace, should have stooped so low, to proud self-conceited, and rebellious sinners? What a wonder of wonders is this, that free-grace should purfue finners with continued offers, yea, importunate desires of Friendship, when they pursue it with repeted Effronts, and Acts of Rebellion ? O! how should the friends of (hrift admire, and adore the Lengths. Breadths, Depths, and Heights of this Transcendent condescension of God?

2. Hence also we may infer, What a No- 2. The ble, Generous, and Heroick thing the true Dignitie Christian Religion is; in that it puts lapsed of Reliman, into a state of friendship with the great God. For, what is true Religion, but a Religation, or binding of the foul unto God? And how can the foul be bound to God more inviolably, and more intimately, than by deep, Spiritual, and lively Acts of Contemplation, Election, and Fruition of him for himself, as our friend? Must not therefore that Religion needs be a very Heroick, and Generous thing, which binds the heart to God, by fuch an inseparable, intimate, and strict bond of Friendship? surely he deserves not this Title of honor, to be called a Chri-

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238 Our Interest to make Christ our friend. C.8.

stian, who estimes not Religion, and Friendship with Christ as the most Honorable thing in the World.

3. Tis the highest Wisdome to make Christ our friend.

3. Hence learne farther, That none are truely Wife, Judicious, and Intelligent, but such as elect Christ for their Friend. choice of an agreable, and good friend, has alwaies been accounted, by the wifest of men, of greatest moment, and concernement. For Friendship, although it be but a Relative Being, yet it is mightie efficacious, and Influential; in that it secretly infinuates, and winds it self into the heart; and, by, I know not what kind of charme, captivates, and transformes it into the Ideas, and Qualities of its friend. Is it not then a point of highest Interest, and consequence, to fee that we make choice of the best friend? And can there be a more suitable, or better Friend than Christ? Are not al other friends of no value, if compared with Christ? Have not the best of creature-friends their croffe bumors, their felf-interests, their morose, and disagreable actions? But oh! what a sweet-humored, self-denying, condescendent, affectionate, judicious, and faithful friend is Christ? Surely then, they are no fools, who elect him for their friend, albeit they thereby should disoblige al the world besides, and incur its frowns. The friends of Christ know ful wel what they get, in making Christ their friend, although thereby they lose al other friends; yea make them their enemies. Time wil be, and that not long

long hence, when it wil more fully appear, that there is nothing of moment, but real Friendship with Christ: and therefore certainly they who elect Christ for their friend. must needs be the wisest of men, yea the only wife men; albeit they are not fuch now in the world's eye and estime.

. 4. This Idea of Amitie with Christ, as before 4. Al by stated, instructs us also, that al men by nature enemies to are enemies to God in Christ. Friendship God in among men, as we have proved, comes not Christ. from Nature, but by choice: Men are not borne, but made friends; and that by long conversation, and experience, grounded on some commun Likenes, and Agreablenes. And is there so much requisite to the constitution of friendship among men? Oh! how much more then is there required, to the constitution of a firme, inviolable, and spiritual Amitie with Christ? Can a blind mind, by Natures dark Lanthorne, see Christ's excellences? Can Free-wil, by her most potent Impotence, find legs to come to Christ, or armes to imbrace him? Can there be any Divine Amitie with Christ, without some Divine Conformitie, and Similitude, to him? And has the black, deformed, Rebellious, and dead foul any, the least, ressemblance of Christ by Nature? Doth not Friendship with Christ, in its formal Idea, import a complete Resignation, and subjection to his Soverain Wil, and Grace? And is not the Wil of man naturally crooked, perverse, stubborne, bumorous, proud, inflexible, and every way repugnant

repugnant to Christ's wil? Yea, do not men naturally hate Christ, and al that belongs to him; his Yoke, Croffe, Worthip, Word, Wayes and People? It's true, some natural men, having had the privilege of a good cancation, or the Infusion of Some commun graces, presume they love Christ wel : but had they been borne of Jews, or Pagans, would not the same commun motives, which now induce them to love Christ, have proved as powerful to work in them, a more inveterate hatred against him? Doth not our Lord himfelt affure us? Luk. 11. 23. He that is not with me, is against me, &cc. Whereby he strongly proves, that there can be no midle State betwixt Enmitie against, and Friendship with Christ: such as are not friends to, are enemies against him.

5. Al i iendini) wi.hCbrift troin God.

5. Hence it follows, that God alone can make men friends of Christ: Divine Amitie is the effect of omnipotence: man may as foon give himself an Angelick Being, as make himself a friend of Christ. Thence saith Christ, Joh. 15. 16. Te bave not chofen me, but I

a' 70h. 15 16. Commendat amorem jum, q-od à fe aniinte actun fit initiun, nullis i fo am is fa ben factis provoca o Non me ele iftis in anicum, fet ego Pos. Grot. in loc.

bave chosen you, &c. a i. e. mine Election of you, precedes your election of me: you could never have elected me, had I not first pre-elected, and pre-determined your hearts in order thereto. Can corrupt Nature abjure,

and abandon it self, its own Wisdome, Wil, Interest, and Dependences ? Would it not

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S.1. The Contradictions of false Friends. 241

be thought a prodigious thing, if a dead man should take up his Grave on his back, and walk? And doth not the Scripture conclude al men by nature to be firitually dead ? Is there not an Infinite distance between something and Nothing ? And can any but Infinite, and Omnipotent power reconcile extremes so infinitely distant, as something and Nothing ? How then can this Something of Friendship with Christ, be educed out of the confused Nothing of corrupt Nature, but by the omnipotent, creative power of God, who calleth (or maketh) things that are not as though they were, Rom.4.17. Rom. 9. 25.

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6. Must Christ be thus elected by his 6. The friends? then hence conclude, what monstrous contradi-contradictions many seeming friends of Christ many lye under. Who is there so profligate, and seeming debauched, but would fain be accounted a friends of friend of Christ? And yet how few are Christ. there, who walk with Christ, according to those Laws of friendship, which he hath made effential to such a state? Is it not a flat contradiction in Christianitie, for men to professe Amitie with Christ, and yet stil to referve secret haunts for some beloved lust? What !' a friend to Christ, and yet maintain fecret dalliances, and correspondences with his worst enemies, Self-love, Pride, Carnalitie, or any other Delilah? A friend to Christ, and yet a friend to the unrighteous Mammon; as avaritious, as greedy of world goods, as any Worldling? A friend

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to Christ, and yet as felfish, as narrow-hearted, as much clung to the Interests of the flesh, as those who are Christ's profest enemies? A friend of Christ, and yet a secret, if not open, enemie to the Saints his friends, to his Toke, Croffe, Sceptre, or Government, and waies? A friend of Christ, and yet as conformable to the lusts, bumors, modes or fashions of this World, as carnal Sensualists? A friend of Christ, and yet as frothie, as vain, as fleight-firited, as wanton in discourse, as the profane? A friend of Christ, and yet as passionate and furious, on the least provocation; as fraudulent and deceitful in thy dealings; as unfaithful and remisse in the Relations, and duties of thy familie; as profane in thine observation of the Lord's day; as formal, careleffe, and inconstant in thy private Devotion; as regardlesse, or indifferent as to the publick worship and ordinances of God, as others, who pretend little or nothing to friendship with Christ? Oh! What infinite contradictions are these? How is Hel crouded with fuch friends of Christ? Fie, Fie upon such Friendship! Either resolve to quit the Name of a friend to Christ, or else cloth thy name, with somewhat that is better than a mere name, and more really demonstrative of the thing thou layest claim unto.

How far 7. This farther informes us, That many some may awakened, terrified, illuminated, gifted, and go as to seeming Friendship with Christ, and yet be but real Enemies to him.

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formal Professors may arrive to high elevations, and raisures of commun Friendship with Christ, and yet be indeed no real friends, but enemies to him. Thus it was with him, Mark 12. 34. And when Fefus Sam that he Mark. 12: answered discretely, he said unto bim; Thou art not far from the Kingdome of God. was very near to Divine Amitie with Christ, in regard of his Gifts, Illumination, Commun Affection, and Moralitie: and yet very far off from any cordial, entire, and thoroughout embracement of a fingle, complete Christ, for himself. It is, or at least ought to be a dreadful consideration for the Professors of this Generation, to consider, how near the Kingdome of Heaven, many seeming friends of Christ have come in this Age; what strong and clear convictions of fin they have had; what tremblements, and Earth-quakes of Conscience they have lain under; how much, and how long they have been wounded by a Spirit of Bondage; how far their hearts have been purged from many groffe, yea some more refined corruptions; What a stock of Evangelick Gifts, and commun Graces they have attained unto; what affectionate defires they have feemed to have towards Christ, his Ordinances, Discipline, Ministers, Truths, Worship, Members, and wayes; how far they have tasted of the Celestial Gift, and the powers of the World to come, Heb. 6. 4, 5. What folemne covenants they have made with Christ; and lastly, how far they have walked with Christ, (though with a creeked

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friendship; I say, to consider how near the Kingdome of Heaven, many such pretended friends of Christ have come, in these lamer dayes, and yet after al, approved themselves open enemies to him. Oh! what a terrible, what a soul-confounding, what an heart-bleeding consideration is, or ought this to be, to the profest friends of Christ this day? What heart is there, if not Adamantine and obdurate, but trembles at such thoughts? How should these sad, yea prodigious spectacles of Apostasie, fil us al with a Godly fear, holy ame, and self-jelousie? Let him that standeth, take heed lest be fals

8. How easie 2 thing it is to miscarrie in the beginning of our friend-ship with Christ.

8. Hence also we are taught, how easy a thing it is to miscarrie in the Beginnings of a professed friendship with Christ. Is there so much required to the constitution of a real Amitie with Christ? Must there be a parting with a! Beloved Idols? Is it necessarie that we bid Adien to al Old Lovers, whether Sin, Self, the World, or Law? Is this the first fundamental Law of friendship with Christ, that we espouse a single, complete, Christ, for himself, and with a single complete heart? Oh! how easie a thing is it then to miscarrie, in the beginnings of our friendship with Christ? Believe it, the least flam or error, in our first closings with Christ, is fundamental. Whence procedes the great Hypocrifies, and Apostasies of mens Hearts, and Lives, but from some practick error, mistake, or desect in their first Election of, and Amitie with Christ?

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Christ? Friendship il begun, can never end mel: He that begins but an Almost friend, wil end an Altogether-enemie of Christ.

9. This instructs us also, That much of 9. Much that which paffeth for good friendship with friendship Christ, in the eye of the World, is in truth but with Christ real enmitie against Christ, in the eye of God. is but real Oh! how many are there, who are friends enmitte to of Christ in profession, and yet enemies to him. him in Affection; at lest in the Bent of their Hearts ? Ah! Alas! how is the visible Church on earth, crouded with many fecres enemies to, who seem good friends of Christ? Yea, what Throngs, and Crouds of Hypocrites are there now roaring in Hel, who once passed for great friends of Christ, in the visible Church? Assuredly, real Friendship with Christ is very rare, and difficult: It is an easie matter to be a friend in Name; but O! how difficult is it to be so indeed? I verily believe, that one great designe of al God's Providences towards his Church, is to discover the Rottennesses, and Hypocrisie of false friends of Christ. And I am not without great, and, I fear, too rational fears, that many of those who now passe for generally avowed friends of Christ, wil one day appear to be but bollow-hearted, and masqued enemies of him. O that there were not too great grounds for such fears!

Friendship, we may collect, That there is limbe, friendship yea very little real, and solid Amitie to be men very found amongst men, each towards other. It's rare.

re. True

true, there is nothing among men more af felled, and commun than this stile, Your Friend; and yet what more rare than the Thing? The Notion of Friendship is Sweet. and Amiable; and therefore al lay claim to it; but the practice of the Thing it felf is very difficult and rare, especially in this selffeeking Age; and therefore it is no wonder, that the most of men, even among those who assume to themselves the name, are so much strangers' to the thing. Alas! How few are there, who do, or can elect their friend for bimself? Wil not the most of men break with their best friends, when they croffe their Humors, or Interests? Do not the Philosophers teach us, that al true Amitie is founded in Virtue? And is there any virtue beyond Friendship with Christ? May we not then hence conclude, That there is no true Amitie among men, as men, but what springs from Amitie with Christ ? I am strongly perfuaded, that there was never leffe Friendship among men, as men, than now adayes: and the reasons to me are evident; namely, from the strength of mens private passions, their Inordinate love to this World, the Soverain prevalence of felf, and the decay of that ancient Simplicitie, Integritie, and publick-spiritednes, which formerly flourished among men. These, I fay, seem to be the genuine Reasons, and Causes, why there now is lesse natural, or civil Amirie among men, than in the dayes of old.

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11. Hence also we may conclude, That such 11. The s refuse to elect Christ for their friend, are solie of such as refuse to elect Christ for their friend, are such as redeservedly branded with the blackest marque fuse to of Fools, and Mad men. Is Christ indeed make so amiable, and eligible for himself? Doth Christ al the Glorie, and perfection of the bleffed their Deitie dwel bodily in bim? Is it man's fupreme Dignitie, Libertie, and perfection to elect, and adhere to him for himself? Oh then ! how desperately foolish, how notorionfly mad are al they, who reject, or neglect the election of such a friend? Alas! what is it to have al the World thy friend, if Christ be thine enemie? Wil not al the Glorie of this fading world, at the last conflagration, be burnt up, and contracted into its first nothing; at least as to matter of happines? What canst thou be said to have, or enjoy, if thou wantest Christ? How poor would thy gain be, if al the earth were thine, and Christ not thine? But on the contrarie, what a bleffed loffe is that, if thou shouldest lose al things, to gain Christ? Are not al things without Christ nothing, and nothing with Christ, as good as al things? Is it not notorious folie, for a rational foul, to hunger after the jejune, emtie pleasures of a vexatious World, and to neglect the Divine suavities, and delices of an increated, eternal Good? Doth it not argue a sottish, bewitched mind, to stand gazing on a blasted, Sun-burnt flour of sensible good, and mean-while to turne the back on the Sun of Righteousnes, that first R 4 Light

Light, and Beautie? Alas! Alas! that Rational creatures should be so raving mad, as to lavish their Affections on such deformed Harlots, and black Idols of clay, and yet find so little love, for the best friend that ever was! O the Monstrous folie! O the unconceivable madnes of blind finners! That Beautie it self should have so few eyes gazing on it; that the supreme, eternel, most comprehensive, most diffusive, most permanent, and best good, should have so few hearts fettered and chained to it! That he, who is the wonder of Heaven, and Earth, the only Beloved of the Father, should have so little share in the hearts of men! O bewitched fools! O blind fouls! What ails you, that such an incomparable friend is despited by you? How comes it to passe, that you are so desperately mad, as to part with your love, and fouls for mere nothing? When wil men be wife?

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SECT. 2.

A practick Improvement of this Doctrine, touching Amitie with Christ, in order to the conviction of secure sinners, who reject Christ.

Having dispatched the Doctrinal Corolla-ries, we now procede to some practick Improvements of this great Doctrine, touching Friendship with Christ. And the first great practick Use I would make of this use I. Doctrine, is of convincement to secure sinners, Of conwho neither Mind, nor Affect this great con- fecure fincerne of Divine Amitie with Christ. This ners, who Use I shal branch forth into two parts, mind not (1.) The conviction of the Sin. (2.) The Friendship conviction of the Miserie, of such as nei-Charle. ther mind, nor Affect Friendship with Chrift.

1. To convince fecure finners of their 1. The fin; in rejecting, or neglecting Friendship with Aggrava-Christ, we may consider its Aggravations Sin, not to both in regard of its Object, Subject, For-mind mal Nature, and Effects.

I. The Aggravations, and weight of this with Christ In wil greatly appear, if we seriously 1. By its weigh, and consider the Object against Object. which it strikes. For it is a Maxime evident to the Light of Nature, and so univerfally granted by al confiderate persons, That the Aggravation of an offense is to be mesurca

friendship

mesured by the Object, or Person against whom it is committed. Now then let us consider what there is in Christ, that Aggravates their

r. Itsis against Christy the alone Author of life.

fin, who refuse Divine Amitie with him. (1.) Is not Christ the alone Spring, and Source of Spiritual life? Can any but Christ give life to dead fouls? Did he not die, that dead finners might live? Is not his. a Soverain balfame for wounded bleeding fouls? O then! how comes it to passe, that bleeding, dying sinners reject him, who is the alone Soverain physician of Souls? Was it ever known, that a condemned Rebel refused to be reconciled to, and receive a pardon from his Soverain Prince ? Is it possible, that a wretched Malefactor, hung up in Chains for his Sin, should refuse friendship with the Prince of Life, who alone can fave him? What? Art thou a poor, starved finner, and yet refuselt the Bread of life? Yea doest thou trample on the Lord of life, who makes such provision of suitable, abundant, Soul-strengthening, Soul-fattening, Soul-Satisfying, and delicious food for thee? Oh! what a monstrous piece of Ingratitude is this? So Pfal. 81. 10, 11. Chrift makes a folemne invitation: open thy mouth wide and I wil fil it. And what follows? But my people would not bearken to my voice: and Israel would none of me. Oh! there lies the sting of their fin, Ifrael would have none of me. This Me I is the greatest word that ever was Spoke: it lies as a Mountain of Lead on Ifrael's fin : O! What a generous, illustrious, Divine

Pfal. 81.

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Divine Me is this? How many Paradises, Heavens, and Glories lies wrapt up in this great Me? What a death, and Hel is it to be deprived of this brave, and noble Me? What eye-pleafing Beauties, what foul-fatiffying delices, what infinite Treasures of Grace, and Glorie lie'in this inconceivable Me, as dropt from Christ's mouth? And yet, lo! Israel would have none of me: I would fain be a friend of Ifrael, but alas! Israel would have none of me, for her friend: I court and move Israel to be my Spouse, but the refuseth and rejects Me: Me, who am her most bonorable, laudable, and best self; Me, who am her old, tried, faithful, omnipotent, most useful, and most pleasing friend. What a world of deep aggravations are there couched under this little Pronoun Me? Who would ever have imagined, that Ifrael, who professed so much friendship to Christ, should be guiltie of such unkindnes?

(2.) Is not Christ extreme willing, and 2. Christ's readie to give out life to finners? Doth he willingnes not long for, and thirst after the Salvation of forth life, lost souls? Are not his offers of life exced- and to be ing Free, chearful, and universal? May not reconcilec. al that wil, come and drink freely of this to finners. living Fountain, Revel. 21. 6? Is not he as readie to give as we are to aske; to open, as we are to knock, Job. 4. 10. Doth he not give Liberally, and Abundantly to al that defire friendship with him, Cant. 5. 1 ? Yea, doth he not wait long, and greatly importune suners to be reconciled to him? So 2 Cor.

reconciled to God. Now is not this an hainous crime, that Christ, who is the Lord of Glorie, should come and beseech his enemies to be reconciled to him, and yet they go on in open Hostilitie against him? What? Doth Christ, who is the person offended, and injured, stoop so low, as to become a supplicant, and beseech you, who are rebellious Subjects, to be reconciled to him, and his Father? And will you fleight such gracious condescension, such unparalleld offers of mercie? Oh! What prodigious Impietie is this?

Christ's personal excellences.

(3.) Confider again, what it is you reject. in rejecting Christ and friendship with him. Is not Christ, as has been proved, most eligible for himself? Doth not al God the Father's Glorie, and perfection, even the Bleffed Deitie it self, dwel corporally, i.e. Really, Substantially, and Personally in him? Is he not the expresse Image and Character of the Father's Person, and Glorie, Heb. 1.3? And is he not thence the First in order of Truths, and the Last in order of Ends; the Alpha and Omega of man's Felicitie, as Revel. 1. 11. I am Alpha and Omega, the First, and the Last, &c? Now, can a rational creature be guiltie of a greater crime than this, to refuse Friendship with the first Truth, and Last End of al things? For, what more Beautiful than the First Truth or Light? and what more Amiable than the Last End or choicest Good? Doth not beautie attract the eyes, and Goodnes allure the Hearts of

al? And, by a paritie of reason, must not the First Beautie, if duely apprehended, neceffarily be most attractive of the mind's contemplation; and the Last, best Good, most alluring of the wil's Election? And yet, Ah! Alas! How few minds stand gazing on Christ, the First Beautie, and Truth? How few Wils are fettered and chained to Christ. the Last End, and Chiefest Good? Oh! What horrid Atheisme, Sacrilege, and Blasthemie is this, to refuse Amitie with such an excellent Superlative Good as Christ is? Who would ever believe, did not woful experience affure us of it, that man, who is indued with a rational capacitie, should be so much averse from, yea an enemie to his best Good? Oh! when, when, wil the blind, mad world of finners come to it felf, and be convinced of its fin, and miferie, in rejecting Christ, the alone Fountain of the Divine Life, and the main of objective Beatitude?

2. The Aggravations of this fin, in re- 2. The jecting friendship with Christ, may be me- Aggravafured by its chief Subject or Seat, which is this fin, in This is an Aphorisme in Theolo- resusing gie, generally granted in the Scholes, That Amitie look by how much the more of the wil there with Christs is in any fin, by so much the more it is ag- by its subgravated : For the Wil is the chief feat, and jed. therefore the mesure of Moral Beings, whether good or evil. If there were no good wil, there could be no Grace, nor Glorie: and if there were no finful wil, there could be no fin, nor Hel: And so by consequence,

according

according to the proportion of the wil, Such is the proportion of our Grace, or Sin. wil strongly bent for God, is eminently Gracious; and a wil strongly bent for sin, is notoriously wicked. Now this fin, of rejecting Amitie with Christ, carries much of the wil, and therefore much of the the formal Nature, Venome, and Malignitie of fin in it. And thence it deserves a remarque, that when Christ comes to convince the unbelieving Jews, of the weight of their fin in rejecting him, he layes the stresse of al on Pfal. 81.11. their Wil. So Pfal. 81. 11. But my people would not bearken to my voice, and Israel would none of me. The like Prov. 1.25. But ye have set at nought al my counsel, and would none of my reproof. Thus also Joh. 5.40. And ye wil not come to me that ye might have life. And so else where, Christ frequently upbraids them with wilful impenitence, and unbelief: which argues not any sufficient light in Nature to apprehend, or moral eapicitie in the Wil to embrace Christ, but these, and such like Reprehensions are used to point out the chief root, and feat of the disease, which is the Wil: For sinners are wilfully Ignorant, or Haters of the light, as Prov. 1.29. For that they bated knowlege, &c. and fo proportionably, wilfully impotent, or unable to come to Christ for life. Now is it not a prodigious fin, for men wilfully to shut their eyes against, and bate the most beautiful, and glorious rayes of Divine light, that stream from Christ, the Sun of Righteousnes ?

oulnes? Is Christ so ful of lite, and so willing to give it forth unto al that come unto him? and shal sinners be unwilling to receive it? What? not willing to live? Doth not this feem strange? A reasonable creature, and yet unwilling to be happie? Is death a thing so amiable, as to be preferred before life; yea, Immortal death, before Immortal life? Was it ever known, that chains and fetters were more eligible, than Libertie and freedome? Oh! what a monstrous fin is this, that poor undone finners, should wilfully contemne the Fountain of al life? Who would ever have thought, that a rational creature should be so sottish and mad, as wilfully, and electively to prefer fin, the worst evil, before Christ the chiefest good? What a reproche, and disgrace is this to human Nature, that it should cordially embrace Satan, the worst of enemies, and wilfully reject Christ the best of Friends? Can there be a greater sin than this, for an Intelligent Being electively to chuse, yea, love Death, and bate Christ, who is life it self? And yet this is the case of al those who embrace not Christ as their friend, Prov. 8. 36. Al they that hate me, love death.

3. The Aggravations of this fin, not to 3. The mind, or affect Amitie with Christ, are lively mesure of represented in its Formal Nature, and Idea, from its The Definition, or effential Idea of a thing formal gives you its formal nature, portrait, and Nature. Image: and if you understand the Formal nature of a fin, you may eafily gueffe at its

Aggravations. Now the general Idea, and formal nature of al sin consists in an Obliquitie, or transgression of some Divine Law. And by how much the more forcible, obligatorie, and inviolable the Law is, by fo much the more there is of Obliquitie, and Malignitie in that fin, which is the Trans. gression of such a Law. Now the Law. which obligeth men to mind and affect Amitie with Christ, is the Mediators Law, an Evangelick Lam, which hath a double Santion appendent to it; not only that of a Creator. but also that of a Redeemer. And oh! What an hainous crime is this, to Transgreffe this Evangelick Law of the Mediator; which is twifted, and composed of such filken cords of love, such sweet obligations of Evangelick Grace, and Mercie? This Aggravation is fet forth to the life, Heb. 2. 2, 3. For if the word spoken by Angels. [i. e. the Law of Moses] was stedfast, and every Transgession. and disabedience received a just recompense of reward: How shal me escape, if me neglect so great salvation, which at the first began to be spoken by the Lord, &c? As if he had said; Alas! if the Transgression of the Mosaick Law was reputed so bainous, and therefore had such dreadful curses pronounced against it; what shal we say of such as transgresse the Mediator's Evangelick Law of Grace; which offers life and falvation to finners? Oh! what a prodigious sin is this, to negled fo great Salvation, which the Son of God invites us to? How deservedly do such perish? But

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S.2. The sin of such as Elect not Christ.

But a little to examine the particular Ideas; and branches of this fin.

(1.) Not to mind, and affect Amitie with Christ, carries in its formal nature or bowels 1. It's ful a world of Unbelief, and Atheisme. to embrace Christ as our best friend, what is it isme and but to give God the Lie ? So I Joh. 5. 10. 1 Joh. 5.10. He that believeth not God, bath made him a liar; because he believeth not the record that God gave of his Son. Can there be a greater fin than this, to make God, who is veracitie it self, and the first Truth, a Liar? And doth not every one that rejecteth Christ, make God a liar; because he believeth not the record that God hath given of his Son? O remember, finner, what thou doeft, when thou refusest friendship with Christ: know, that thereby thou makest the most faithful, and bleffed God a liar; And so, (O the monftrous Blasphemie not to be mentioned without horror!) a Son of the Devil?

(2.) To reject Christ, or neglect friend- 3. It is a thip with him, is no leffe than a repeted crucifixion Crucifixion of Christ, and exposing of bim to open shame: Men crie Shame, and Treacherie on Judas, for betraying of his Lord: They condemne Pilate, for condemning the Lord of life: Who so wicked, as not to estime the Fews bloudie, and cursed, for embrewing their hands in the bloud of their Messias? But know that every one, who refuseth Christ, and friendship with him, betrayes him as much as Judas, condemnes him worse than Pilate, and embrews his hands

The particular Ideas of this fin. Not of Atheunbelief.

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of Christ.

in his Savior's bloud, as wel as the bloudthirstie Jews. For it is most certain, that Christ hath no worse Enemie, than the Unbeliever; he who wil not elect him as his spriend. He that wil not embrace Christ, as offered in the Gospel, with his whole heart, and adhere to him as his best friend, is his worst enemie; and one that daily crucisies the Lord of Glorie, by his unbelief. O consider the weight of this sin, as described, Heb. 6. 6. Seing they Crucisie to themselves the Son of God asresh, and put him to an open shame.

3. It is a blaspheming Christ.

(3.) Not to embrace Christ, as offered in the Gospel for our friend, is formal blasphemie; in that it brings a scandal, il report, and reproche on Christ. What is Blasphemie, but to raise an il report, or scandal on God, whereby the most bleffed Deitie is reproched. Now, what brings a greater reproche or Scandal on God, than to contemne and difgrace the Son of God, to far, as to prefer any other friend, either fin, or self before him? Can there be a greater reproche or difgrace cast on Christ, than to elect Idol-lusts, or other lovers before him? Is not this an high piece of Blasphemie, to tel the World, that that the Creature deserves our friendship more than Christ the Creator of al? Oh think on this!

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(4.) Not to make Christ our friend, is, in an high degree Sacrilege, or robbing God of his due. Al serious spirits hate and abhor the Imputation of Sacrilege, both name and thing:

thing: But what greater Sacrilege can there be, than to rob, and plunder Christ of his Diademe, and Imperial Throne ? Is not Christ's Mediatorie Office his Diademe? and is not the heart of his friends, his chief Imperial Throne? Do not then al fuch as refuse to make him their friend, rob him of his Diademe and Throne? Thus we fee what the Aggravations of this fin are in regard of its formal nature and Idea.

4. We may take a mesure of this fin, not 4. The not to mind friendship with Christ, by its Aggrava-Effects. That must needs be a fin of the tions of first magnitude, which has a most Universal, to Elect malignant Influence on al other Sin. Now Christ from enmitie against Christ, or the neglect of its Estects. friendship with him, is the bitter root, and poisoned Fountain of al other sin. Whence iprings carnal confidence, groundles presumtion, Soul-delusion, Formalitie, Hypocrisie, Hardnes of heart, and final Apostasie, but from enmitie against Christ, or some essential defect of Amitie with him?

2. We have explicated the Aggravations 2. The of the fin; we might be as large in laying fuch as reopen the Aggravations of the miserie, that gard not follows on the not minding, and Affecting friendship Amitie with Christ. Can there be an higher with piece of Miserie, than to have Christ, who is the best friend, our worst Enemie? And is not Christ a professed enemie unto al such, as regard not friendship with him? Were it not much better for a man to have al the World his enemie, than Christ? Can there

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milerie of Christ.

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Heb. 10.

be a worse Hel, than an Heart void of Christ? We may read the dreadful doom of such, Heb. 10. 28, 29. He that desifed Mofes's Law died without mercie, under two or three witnesses. Of how much forer punishment, suppose ve, shal he be thought worthy, who bath troden under foot the Son of God, &c? As the fin of rejecting Christ is of an higher and deeper guilt, so also the punishment bears some proportion thereto. The Mediator's curse is a double, and complicated curse: A cup of pure, immixed vengeance is prepared for Evangelick enemies of Christ: The hottest place in Hel must be their eternal mansion and portion. So it follows, v. 30. For we know him that bath faid, Vengeance belongeth unto me, I wil recompense Saith the Lord. Evangelick Vengeance, w Vengeance with a witnes; perfect in the highest degree and kind, both Intensively, and Extenfively? And that which addes the greatest weight to al, is, that it is Immediate Vengeance: it flows immediately from the vindictive justice of Christ the Mediator, against whom the fin is committed. So, v. 31. It is a fearful thing to fal into the hands of the living God. The like 2 Thef. 1. 8. In flaming fire taking vengeance, &c. v. 9. who that be punished with everlatting destruction from the presence of the Lord, and from the glorie of his power. This Vengeance comes immediately from the presence of the Lord, both as the Effective Cause, and also as the objective Terme thereof. Evangelick enemies

of Christ may now sleight, and difregard both his offers of friendship, and Threats of punishment: but oh! what wil they say, or think, or do, when they fee him, whole friendship they have now contemned coming, as their Judge, in flaming fire, to take vengeance on them? O that they would now confider. What it is to fal under the Mediator's malediction! Let al the encmies of Christ, whether open or secret, remember, that their condemnation stands subscribed, and sealed with the Mediator's curse, unlesse they repent, and come to termes of friendship with him, Joh. 3. 18. He that believeth not, is condemned alreadie, i. e. His sentence of eternal damnation stands subscribed, and sealed in Heaven, and the execution wil unavoidably follow, unlesse he repent. And tel me now, is death a thing so desirable, as to be preferred before life? Are the chains, and fetters of damned finners so amiable, as to make thee in love with them? Canst thou expect more ease and satisfaction in the eternal flames of divine wrath, than in the sweet bosome of the Lord Jesus? Wil the bideous yellings, and dismal cries of damned spirits, be more pleasing Musick in thine ears, than the blessed Halelujah's of glorified Saints and Angels? Is there so much sweetnes, and Libertie in the service of Satan or sin, as to make thee willing to prefer it before Amitie with Christ, and the glorious Libertie of the sons of God? Are the poisonous streams, which

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flow from the dead Sea of sensual enjoyment, more refreshing, and soul-satisfying, than the waters of life from Christ? It not, how comes it to passe that thou does so much neglect, and fleight Amitie with Christ? Lo! Christ is willing to be friends with thee; he offers life to thee; take heed what thou doest; neglect not so great salvation: Remember what it is that is offered to thee; and who it is that offers it. And O! beware how thou delayest in coming to termes of Agreement with Christ. Hast thou not long enough already pertitled in enmitte against Christ, and thine own soul? Wilt thou be so bard-hearted, and so cruel to thy felf, as to embrew thine hands, for ever, in thine own bloud; the bloud of thine Immortal foul? Is not enmitte against Christ the worst soul-murder? Canst thou find it in thine heart to let thy poor foul famish, when as the bread of life is offered to thee? Art thou content to hang in chains for ever, as a rebel against Heaven, rather than to accept a pardon from so gracious a Prince? O have some pitie on thy soul, and resolve to make Christ thy friend. Alas! Alas! canst thou expect that any should pitie thee at the last day, if now thou wilt not have some pitie on thy self? Art thou resolved to be a Devil to thy felf, I mean a Destroyer of thine own foul, by thy wilful enmitte against Christ? What shal I fay? O that I could but persuade men to be willing to live ! Is this a difficult request? and yet, Alas!

Alas! how few are there, who are really willing to live eternally? It is a difinal, astonishing consideration, to think, how few, among the croud of Christians, are really willing to live. Surely, did fecure finners understand what true spiritual life, and Happines were we should not have so much ado. to befeech them to close with Christ, as their friend. Oh! this is the curse of curses. men know not the things that belong to their peace, Luk. 19. 42.

SECT. 3.

How far Refined Hypocrites may procede, in a feeming Amitie with Christ, and yet continue real enemies to bim.

Use 2. This Doctrine of Divine Amitie we 2. For with Christ, as before stated, af- and terror fords us yet a more close word of conviction, to refined and Terror for secret refined Hypocrites; who Hypofeem good friends, but yet really are no better crites. ; than masqued enemies of Christ. the case of such is more desperate, than that of open enemies to Christ: For, by how much the more difficult it is, to discover the wound of their Hypocrifie, by so much the more dangerous, and incurable it is. According to moral estimation, it is far more easie to awaken a debauched sinner, and make him sensible of his necessitie of Christ. than Evangelick, Spiritual, and refined Hypocrites ;

pocrites; who being under some commun Illuminations, transient Affections, seeming Graces, Good motions, and false pretensions of Friendship with Christ, are hereby made more Real and Effectual, though cunning, and imperceptible enemies to him. Wherefore to disabuse, and undeceive such self-deluding sinners, of their dangerous, if not defperate Hypocrifie, we shal, with the Lord's Assistance, endeavor to lay open before them, (1.) How Far they may procede in a Seeming Friendship with Christ, and yet continue And then, (2.) What real enemies to him. a finful, foolish, cursed, and wretched state this is, under a protended Friendship with Christ, to cover over, and concele a real enmitte against bim.

Q. 1. How far Refined, Evangelick Hypocrites may procede in a seeming friendship with Christ, and yet continue real enemies to him. The very mention of this Question should make our flesh to Tremble; especially if we confider, what prodigious experiments, and Instances we have had in this Age (to ascend no higher) to explicate, and demonstrate the O that we all had a deep, quick, lively, and feeling sense of the weight of this Question. How should the Apprehensions, of the Apostasies of these latter times, pos-

How far EM 2MY seeming friends of Christmay felf-jelousie, and Tremblement? That must

go, and yet needs be a very hard heart, that is not be but real affected, and afflicted, under the sense of the enemics to great Back-flidings, which many pretended

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friends of Christ lye under. How many violent, forced friends has Christ; who crouch and bend the Knee to him, under the Stormes and heats of divine wrath, but turne their back again upon him, when the forme is over ? How many accidental, occafional friends hath Christ, who tals in love with him, so long as he fals in with their carnal, or legal Interest? But when Providence feems to crosse Promises, or the Interest of Christ really crosseth their private Interest, how foon do such bid Adieu and farewel to Christ? Therefore to undeceive the deceived Profesfors of this backfliding Age, take these following Propositions, as a brief Resolution of the Question before us.

1. Prop. A seeming friend of Christ may 1. As to procede very far, in al the great preparative the Spirit Genvictions, and Dispositions of the Spirit of of Bond-Bondage. Are the fincere Friends of Christ deeply convinced of, burdened with, and wounded for fin? And may not the falle friends of Christ, very far share in these preparative works of the Spirit of Bondage? Was not Cain greatly convinced of, and burdened with his fin, when he cried out, my punishment is greater than I can bear, Gen. 4.14? Did not Judas also the feel the weight of his fin, which made him ftrangle himfelt? Had not debauched Felix a mightie terror and Tremblement on his Conscience, when Paul the Prisoner struck him in the right vein, and made

made him sensible of his Intemperance, Injustice, and Judgement to come, Act. 24. 25? Yea, have not many amakened, convinced consciences, at times, been under great soulconfounding Terrors, and perhaps greater than many fincere friends of Christ ever felt; and yet after al, grown more secure than ever; yea, open enemies to Christ? Oh! how should this make our hearts to ake and tremble?

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2. Asto Aversion from fin and felf.

2 Prop. A false friend of Christ may arrive to a very great mesure of partial Aversion from fin, and self; which are Christ's worst enemies. Had not Balaam a great Indignation, at least seemingly, against the mages of unrighteousnes, offered to him by Balak? Yea, doth he not make a solemne vom against it? Numb. 6. 22, 18. If Balak would give me his house ful of gold, &c. Had he not also many conflicts, in his own spirit, against this sin? May not many false friends of Christ have, not only some groffer and externe branches of fin lopped off, but also fome interne lusts quenched for a while; Yea, the whole maffe of fin laid asleep, and feemingly mortified for the present; especially under violent beats of Conscience? Doth not this feem to be the import of Luk 11.25. that Text, Luk. 11. 25. and when he cometh he findeth it swept and garnished? And so in like manner for self-denial; how far have many false friends of Cariff proceded, not only in the renunciation of carnal, and fen-Just

fual felf; but also of inward, spiritual, moral, legal, yea, evangelick self; and yet stil continued real enemies of Christ, as before,

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3 Prop. A false friend of Christ may ar- 3. As to rive unto a great Affent unto, and commun Effine of Estime of Christ, as a very desirable Friend. Chust. Had not those false friends of Christ, a very strong affent to, and estime of Christ as their Messias, when they cried out, John Joh. 6. 14. 6. 14. This is of a Truth, That Prophet that hould come into the world? Yea, their Affent and conviction was so prevalent, as that they would needs make him their King, v. 15. And yet the very fame persons, not long after, turne professed enemies to him. Yea, were there not some of the awakened Fews so far taken with Christ, as that they would presently, without any more delay, give him a solemne Inauguration and Enstalment, as their Messias? So Joh. 12. 13. Joh. 12.13. Took branches of Palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the King of Israel, that cometh in the name of The branches of Palm-trees, were the Lord. tokens of their Foy; and their crying Ho-Sanna, was a Rite, whereby they recognized him as their Messas: And yet Lo! the very same persons, as 'tis most likely, within a very few dayes crie, Crucifie, Crucifie bim.

4 Prop. A false friend of Christ may at- 4. As to tain unto a considerable consent to, and closing and closing with Christ as bis friend. Did not many with

of Christ.

of the Rulers believe on Christ, who yet durst not openly confesse him, as their friends Joh. 12.4: Job. 12. 42? Yea, doth not the awakened, Mat. 8.19. ingenuous Scribe, Mat. 8. 19. make a folemne contract, or covenant of Friendship with Christ, saying : Master I will follow thee wherefoever thou goelt? And yet Christ feems, by what follows, to put no confidence in Yea, may not the false friends of Christ very far close with him, as the Objeciive matter of their Happines, and yet come short of real friendship? Doth not this feem to be the case of many awakened Joh. 6. 34. Jews? So Joh. 6. 34. Lord evermore give us

> this bread. And yet when Christ explicates more fully how they must feed on this bread of life, how much are they scandalized at him, v. 60, 61?

> > and

5 Prop. A false friend of Christ may have s. As to Affictions. some Superficial transient Affections for Christ, and against what may oppise bim as his friend. Did not many false friends gladly Luk. 8 40. receive Christ? Luk. 8. 40. The people gladly aresigalo received bim, i.e. with a smiling, joyous i. e. benigno countenance, they bid him welcome. not Herod gladly bear John Baptist? Did not Balaam defire to die the death of the Righteous? Did not Pharagh, and Simon Magus defire the Prayers of Christ's Ministers? Did not the Foolish Virgins defire the Oil of Grace, to welcome Christ withal, Mat.25.1? Was not Jehn seemingly filled with zele for the Worship of Christ, against Baal's Priests

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and Idols? Did not Saul, and Abab mourne under the Displeasure and curse of God? Oh! what serious spirit trembles not at this ?

6 Prop. A false friend of Christ may 6. As to come unto some seeming union with Christ. Union with Doth not Christ make mention of some dead branches, which yet have a feeming implantation into, and union with him? Joh. Joh. 15. 2. 15.2. every branch in me that beareth not fruit, &c. It's true, they have not a Physick, or Hyper-Physick, Supernatural, and real union of continuitie, or Spiritual Inhesion in Christ; yet they have a mathematick, superficial, and feeming union of contiguitie with, or Adhesion to Christ : they touch Christ, and adhere to him, as a dead fruitbranch, to the Vine: Although they are not under the Gracious, and special Inbabitation of the Spirit, yet may they not be under some commun Illapses, and Irradiations of the Spirit? So Heb. 6. 4. and were made partakers of the Holy Ghoft.

7 Prop. A false friend of Christ may have 7. As to some sleight touches, and strokes of the Spirit Christ's of Sankification; some first lines, superficial Image. Impresses or stampes of commun Grace on his beart. We may not say or conceit, as some, that a falle friend of Christ may have true faving Grace: no, this destroyes God's Election, the Covenant of Grace, &c. Yet we may fately conclude, that he may, and oft doth, attain unto a great mesure of commun

Graces.

Graces, which have a mightie Ressemblance with faving Graces; and therefore can very hardly, by human estimation, be distinguished there-from. Is it not faid, that God eave Saul another heart, though not a new heart, I Sam. 10.9? Do not many begin in the Spirit, and yet end in the Flesh, as Gal. 3.3?

8. As to Active obedience.

8 Prop. A falle friend of Christ may give a partial, hypocritick subjection, and conformitie to the Laws of Christ. Do we not read of some, 2 Tim. 3. 1-5. who in these last daves, should arrive unto a visible forme of Godlines, and yet denie the power or truth thereof; yea continue stil under the pomer of lust? Have we not had dreadful Instances of this, in these last perillous dayes? How many are there, who have fometimes shone like Stars of the first magnitude, in the Firmament of the Church, and yet now like Meteurs, or blazing Comets, lye buried in the ashes of their burnt profession? O tremble, tremble at this, ye English Profesfors!

9. As to Paffive obedience.

not only Hypocritick Active Obedience to Christ's Laws; but also some passive obedience to his Crosse, and that in a very considerable degree. Mat. 13.22. Doth not Paul, 1 Cor. 13.3. Suppose, that a false friend of Christ may give his bodie to be burnt, or die a Martyr for Christ, and yet want Divine Charitie, or true Amitie for Christ? How far a false friend of Christ

9 Prop. A false friend of Christ, may yield.

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may, with courage, suffer persecution for Chrift, feems lively illustrated, Mat. 13. 22. by the thorny Ground, which is more generous than the stony ground, in that, it bears a scorching day of persecution: and yet after al, the thornes or cares of the World choke the Corne, when it comes near to Harvest. Have we not had sad exemples of this also in this our Age? How many Professors have passed thorow a bitter Winter of persecution, with courage, and yet after al, been blafted with a Sun-shine day of proferitie, or worldly cares, and comforts?

10 Prop. A false friend of Christ may be 10. Asto brought to a considerable mesure of seeming Depen-Dependence on Christ, both for Providential, Christ. Ministerial, and gracious Influences. Did not Saul confult, and wait on the Divine Oracle, 1 Sam. 13. 9,-13? Is it not faid of some false friends of Christ, Esa. 48. 2. that they Esa. 48.2. stayed themselves on the God of Israel? i.e. they prefumed, and gloried much in their dependence on Christ, though they really depended on nothing, but their own Phantasies, and carnal considences: they conceit they depend on Christ, but really depend on this their own fond conceit. And is not this the case of a world of false friends of Christ? O that it were not.

11 Prop. Afalse friend of Christ may re- 11. As to ceive great Assistances from Christ, and do Assistances great Services for him. Was not this the vices. case of Judas? Did he not do many Mira-

cles,

cles, and perhaps amaken, if not convert some souls? Oh! what Assistances, and Enlargements in duties? What Divine Benedictions on their Labors, have many Ministers, who yet never were real friends of Christ, received from him?

12. As to

12. A false friend of Christ may returne unto him, some acknowlegement for Divine Assistances, or other mercies received: So Luk. 5. 26. And they were al amazed, and glorified God, i.e. for what they had seen of his omnipotence in the Miracle wrought.

13. As to communion of Saints. Exo.12 38. 13. A false friend of Christ may adhere very close to the more pure Ordinances, Administrations, and members of Christ. Thus Exod. 12.38. We find mention of a mixed people, who went up with the Israelites out of Egypt, and indured some difficulties, to have communion with them; and yet, at last they sel off, as leaves in Autumne, and returned back again to Egypt, as Numb. 11.4. This is a terrible contemplation for the Professors of this Age: Thus the foolish Virgins consociate with the wise, Mat. 25.1.

14. As to communion with Christ. Luke 13.

14. Tea, a false friend of Christ may arrive to some mesure of communion with Christ, in his Ordinances. This seems the case of those presumtuous Considents, Luk. 13. 26. We have eaten, and drunk in thy presence, and thou hast taught in our Streets. Eating and drinking together, denoteth familiar conversation, and friendly communion. They had oft

oft' eaten, and drunk with Christ at his communion Table, and this makes them mightie confident of their Amitie with Christ. But yet Christ rejects them as workers of Iniquitie, v. 27. Should not this confideration make every vein in our hearts to Tremble ?

15. A false friend of Christ may arrive 15. As to unto some labial sips, some superficial tasts prelibatia of the Celestial Gift, and of the powers of the Glorie. Kingdome to come. This feems couched in that supposition, Heb. 6. 4, 5: and have tasted of the Heavenly Gift, &c. There may be fome labial prelibations of coming Glorie, arifing from some commun Illuminations of the Spirit, without the least tast of those Spiritual Suavities, and Satisfying Sweetnesses, which the real friends of Christ find in the Injoyment of himself; and whereby their lusts after other things are quenched, as 70b. 4. 14. whereas the false friends of Christ never drink a ful draught, but have only some sips of Divine Snavities; which when gone, make them but more eager and greedy after their lufts.

16. A false friend of Christ may in Some 16. As to mesure expect, and wait for Christ's second of Christ's Thus it was with the Fooligh comming. erming. Virgins, they waited for the Bridegroom's coming, as wel as the Wife, Mat. 25. 1.

17. Laftly, A false friend of Christ may 17. As to bave a very tenacious, and violent presumtion Assurances of an Interest in Christ, when as many real friends of Enrift lives at their dayes sinder

great Sufficions, fears, and douts touching the Tame. Thus it was with the fooligh Virgins, Mat. 25. 1. and those mistaken Confidents, Luk. 13. 26. And oh ! what dreadful confusion? what Eternal Disappointment, wil multitudes of Professors, at the last day, fal under in this regard, when they shal come to take their names out of the Lamb's book of life, and find nothing but a mere blank there? Thus we have concifely shewn, how far refined Hypocrites may procede, in a feeming Amitie with Christ, and yet continue real enemies to him. Each of these propositions deserve, and may have, if the Lord give opportunitie, a very large Explitation, and Demonstration. But I am not ignorant, that many scrupulous, douting, tender, and troubled Consciences, may make an il use of these Truths, for the putting off that fatisfaction, and comfort which belongs to them; especially seing we have not now opportunitie, or place, to explicate, and clear them as we ought : therefore we should advise fuch, not to engage their thoughts in any deep consideration of these propositions, without the Assistance of some Judicious Minister, or friend. That which we at prefent defigne hereby, is only conviction, and foul-confusion to refined Hypocrites, or falle friends of Christ, who take up with some impersett Ideas, and groundlesse prefumtions of being the friends of Christ. You fee how near mistaken friendship feems to come, to that which is real triendship with Christ:

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how much the watered Braffe of counterfeit Grace, ressembles the pure Gold of sincere Grace. Is it not then a very easie matter for refined Hypocrites to delude themselves, and the most knowing Christians, with false Ideas, Apparances, and Shadows of feeming Amitie with Christ? Oh! how easie a thing is it for many gifted cunning Hypocrites, to steal quiethy to Het, without notice taken of their Hypocrifie, either by themselves or others? Yea, may we not justly conclude hence, that many, who are in the Churches estimation, as wel as in their own, exalted to the highest forme of friendship with Christ, shal at last day be east down to the lowest place in Hel, by Christ their Judge? And doth not al this make thine heart to tremble? then know, that thy case is by so much the more deferate, and inentable, by how much the more insensible thou are of thine Hypocrifie. A secure Conscience is much worfe than a tormemed.

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SECT. 4.

The Sin, Folie, and Curfe of those, who under pretended friendship with Christ, concele their real Enmitie against him.

2. D. What the Sin, Es ?

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THE more effectually to awaken, and confound false friends of Christ, we folie, curse procede to our second Question, What a and plague finful, foolish, curfed, wretched state this is, for friendship professors, under a pretended Friendship with with Christ Christ, to eover over, and concele their real enmitie against bim. We shal reduce the Resolution of this Question to these three Heads, or commun places: (1.) The finfulnes of this state. (2.) The Folie of it. (3.) The Curfe and Plague of it.

1. The falle friendfhip.

1. It is a most finful wicked state, for finfulnes of Professors, under a pretended Friendship, to concèle a real enmitie against Christ. And the Iniquitie hereof appears in these severals.

1. It is a mocking at Chrift.

(1.) Is it not an high crime for fuch as professe friendship to Christ, to mocque at him? And is not this the case of al false friends of Christ? Do they not mocque at Christ, who professe friendship to him in words, but denie him in deeds? So Tit. 1. 6. They professe that they know God, but

in works they denie him : Pfal 36. 16. with

Hypocritical mocquers.

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(2.) Is it not a great piece of Impietie to 2. It is a burden, and wearie Christ, who alone gives rearying rest to poor souls? And can there be a great- of Christ. er burden to Christ's soul, than this, that fuch as professe friendship to him, thould secretly cherish enmitie against him? So Esa. 74 13. But wil ye wearie my God also? i. e. by

your unbelief, and false friendship.

(3.) That must needs be the greatest fin, 3 It is most which is most lothfome and opposite to Christ, to Christ. the greatest good. Now what more lothsome to Christ, than an Hypocritick profession of Amitie to him? Thence it's faid, Job Job 13.16. 13. 16. For an Hypocrite shal not come before him. The meaning is, he lothes Hypocrites, as we loth excrements, or dung, which was, by God's appointment, to be removed out of fight. Hypocrites are the excrements of the Church, and so most lothsome to Christ. Whence also, he threatens such, Rev. 3. 16. so then because thon art luke- Rev. 3. 16. warme, and neither cold nor bot, I wit spue thee out of my mouth. Luke-warme water hath something in it nauseous to man's Stomach, and therefore Nature is not at ease, til it difcharge it self of it, by vomit. So lothsome and nauseous is a falle, luke-warme friend to the stomach of Christ.

(4.) Falle friendship with Christ, is a fin 4. It doth of the first magnitude, and deepest guilt, in Christ that it doth Christ the most mischief. A most milfalse friend, is but a masqued enemie. Now chief

it is wel known, that the masqued enemie

wounds more effectually than the bare faced, And this is that which addes much weight to Antichrist's mysterie of Iniquitie, that he makes use of a pretended friendship to Christ, thereby the more effectually to undermine his Kingdome. Whence he is fet forth to us under the Embleme of a Leopard, or Panther, which feems a friend to al Beafts. Rev. 13 2. Revel. 13. 2. And the beast which I saw was like unto a Leopard. The Leopard, by reason of the beautie of his skin, or sweetnes of his odor, allures al beafts to him: So Antichrift, under pretended friendship to Christ, wounds him more effectually. And thus every false friend of Christ, is, in his proportion, an Antichrift, one that under pretended Amitie, doth more efficaciously berray, wound, and Crucifie Christ. Again, look as Antichriff's false friendship towards Christis stiled Blasphemie; so, by a paritie of Reason, the pretended Amitie of every falle friend is an high degree of Blashemie : and fo it is stiled, Revel. 2. 9. And I know the Blasphemie of them that fay they are Tems, and are not, but are the Synagogue of Satun. To professe our selves to be Jews, i. e. members, and friends of Christ, and not to be so indeed, is an high degree of Blasphemie against Christ; in that the Hypocrise and Apostasie of such, when it breaks forth, gives a mortal wound to Religion, and so brings a scandal on Christ, and his wayes: so great is

the Blasphenie of al Christ's falle friends.

2. Wc

2. We have in some mesure discovered 2. The solie the mysterie of Iniquitie, that lyes wrapt up of salse in al salse friendship with Christ: We shall with Christ now a little examine the Folie, and Madnes in that it is, that lies couched in the bowels of this sin.

(1.) Is it not judged, by wise men, an 1. Selfegregious piece of solie, for a man to be his
own Flatterer; especially if thereby he receive any considerable dammage? Such a
fool is every false friend of Christ: for he
flattereth himself in his own eyes, til his
iniquitie be found to be hateful, Psal. 36. 2.

(2.) What greater folie can there be, 2 Self-lethan self-delusion? And is not every false lusion.

friend of Christ a self-deluding, yea, a fouldeluding sinner? Esa. 44.20. A deceived beart hath turned him aside, &c. So Prov. 1.18. And they lay in wait for their own

bloud, and lurke privily for their own lives.

(3.) Is it not notorious folie for a man 3. Selfman to concele a mound, or plague-fore, ruite, which, if not discovered, and searched, wil unavoidably prove his ruine? And is not this the case of every false friend of Christ? What more mortal wound, or plague of the Soul can there be, than hypocritick Amitie with Christ? O the madnes of such false friends!

(4.) Doth not our bleffed Lord tel us 4. Selfthat it's egregious folie, to build a goodly confidence, firecture on a fandy Foundation? And is not every false friend of Christ such a nototious foot? Doth he not build al his bopes,

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and Heaven on the Sandy foundation of his own carnal presumtions, and confidences? Such an one is branded with the black marque of a Fool, by the wifest of mere men, Prov. 28. 26. He that truffeth in his own beart, is a fool, &c.

s: Se'fcontradiction.

(5.) Is not self-contradiction a great piece of Folie? And oh! What a felf-contradiction is every falle friend of Christ? Doth he not contradict his own Convictions. Profession, Vows, Covenants, Experiences, Yea, and his own supreme Interest and Happines? What a world of self-contradictions are there in false friendship with Christ?

6. It fhal 1 be manifest.

3.3,9.

(6.) What notorious tolie is it for a man to studie the concelement of his offense from men, when his Judge sees it, and wil at last make it manifest before al the World? Such is the case of al false friends, 2 Tim. 3.9. Their folie shal be manifest to al men. God fees it now, and men shal see it hereaster. Death and Judgement strips us of al vizards, masques, and false pretensions of seeming Amitie with Christ. We may deceive others, though never fo quick-fighted; Yea, and our selves too now; but can we deceive Christ? Is he not said to be of a quick understanding, or sent, Esa. 11. 3. and therefore able to finel out the mostperfumed Hypocrifies of false friends, to prie into every vein of it?

7. It is 2 courting a Dicture.

(7.) Is it not stupendous folie to court the pidure, and embrace the shadow of our beloved, but to neglect the person? And is

not every falle friend of Christ such a fool in grain? What is the profession of friendthip to Christ, without a real espousing of his person, but the espousing a Name, and rejecting the Thing; a courting the Picture, or Shadow, but despising the person of our friend ?

3. As the fin and folie of false friendship 3. The with Christ is very notorious, so also the curse of curse and plague thereof is extreme malig- tie with nant.

1. False friendship with Christ is a mon- 1. It is the strous pregnant curse, in that it hides, feeds, world of foments, strengthens, and improves a world spiritual of Biritual fins. How much is Unbelief fins. strengthened by it? What a soverain Influence hath it on carnal presumtion, and securitie? How many groffe, and refined errors are produced, and maintained by it? Yea, the whole bodie of Antichristianisme is but the product of falle friendship with Christ, as 2 Thef. 2. 10. Again, how much doth it swel the heart with spiritual pride? How weak, impotent, and instable doth it render the heart, as Jam. 1.6, 8? Whence springs al bard thoughts of, and murmurs against God, but from this evil, bitter root, Exod. 6. 9 ? What feeds carnal confidence and felfdependence, more than this false friendship? Is not this also the spirit of self-love, and felf-feeking? Farther, whence springs cursed Formalitie, but from this root? Laftly, What bardens the heart, and inclines it to Apostafie so much as this evil spirit of

false Ami-Chrift.

false friendship with Christ, Heb. 3. 13? Such an efficacious, and malignant Insluence has it for the Concelement, Consirmation, and Improvement of swarmes of spiritual lusts?

2. It paifons the best mercies.

(2.) False Amitie with Christ, as it is the food, and nurse of the worst fins, so also the poison, and curse of the best mercies. It not only infuses a curse into temporal mercies, but also into spiritual: it turnes the meanes of Grace into a means of hardening : it makes the word of God, which is in it felf the favor of life unto life, to be the favor of death unto death, 2 Cor. 2. 16. Is it not a dreadful curse, to have, not only our fins, but also our best duties, privileges, gifts, commun Graces, evangelick Affiftances, ministerial Services for Christ, and Divine confolations from bim, converted al into poison. and fuel for our lusts? And yet this is the case of every false friend of Christ.

3. It puts a fling into al Afflictions.

(3.) False triendship with Christ puts a sting into al Afflictions, whether spiritual or temporal. As the worst of Afflictions work together for good to the real friends of Christ, Rom. 8. 28. So al work together for evil to his false friends. A sincere heart tinds some of his smeetest and best mercies, in his most bitter and worst trials: but a rotten false heart finds al cursed to him.

4. Christ (4.) False friendship with Christ proleaves such vokes him to deliver up such to the efficato the cious Inveiglements, Blandissements, and Ensnares of chantments of a bemitching, alluring world.

S. 4. almost friendship with Christ.

If Christ cannot obtain the whole beart, he will relinquish and leave it to be possessed by this heart-ensnaring world, that great Idol-God. And, albeit some sensual secure finners may account it their Libertie, to be captivated by the golden chains, and fetters of a smiling world; yet let them know, by how much the more pleasing the world's chains are, by so much the more miserable is their curse. Oh! What a deep curse is it to have our Table, our Relations, our Al be-

come a fnare, as Rom. 11. 9.

(5.) Christ usually leaves his false friends 5. Christ to the plague of their own hearts. And leaves fuch oh! What a terrible curse is this? Can plague of there be a greater punishment of sin, than their own to be left to the swindge of sin? Is not hearts. fin in it felf the greatest evil? Need we then fear a greater curse than to be left by Christ. under the Tyrannie of our own lufts? And lo! this is the curse of Christ's falle friends. Pfal. 81. 11. But my people would not hearken Pfal. 81. unto my voice, and Ifrael would none of me, i.e. they contented themselves with the name, picture, or profession of me, but yet would not embrace my person: they were friends in profession, but enemies in Affection: And what follows? v. 12. So I gave them up to their own hearts lust: and they walked in their own counsels. What a curse of curses is this? can Hel produce a more terrible plague than this, to be left to our own bearts heft? Surely no.

6. Christ
puts a period to the
day of
Grace.
Luk. 19.42.

(6.) When Professors go on in a course of Hypocritick friendship with Christ, he at last puts a period to their day of Grace. Thus he dealt with the unbelieving lews, Luk. 19. 42. Caying, If thou hadft known. even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. Ifrael had her day of Grace, but now it's gone; now her Sun is fet; now farewel to al Gospel Grace and offers; farewel to al mooings, and strivings of the Spirit of Grace with her: Oh! what a complicated, twifted, binding curse is here for al Christ's false friends? How much better were it to part with the Sun out of the Firmament; yea, with life it self a thoufand times over, than to bid Adieu to the day of Grace?

7. Christ leaves them to Satan the God of this world.

(7.) Yet farther; such as procede in a continued course of false Amitie with Christ, he at length delivers them up to Satan, the God of this world. Thus he dealt with 7udir, that falle friend and Traitor, Luk. 22.3. Then entred Satan into Judas. And what follows? v. 4. And he went his way, and communed, bow he might betray him. Christ, after long mooings, maitings, strivings, cannot gain the hearts of his false friends, he at last delivers them up to Satan, the God of this World, who comes with seven Devils, and possesseth the heart. Wilt thou not, faith Christ, after al my Wooings, and Allurements of Free-grace, after al my strivings by my Spirit, give me thy whole Heart ?

S.4. almost-friendship with Christ.

Heart? Why then farewel: take him Satan: seing he would not be my voluntarie. and real friend, let him be thy captive vaffal and flave : seing he would not bend his neck to mine easie yoke, let him feel the dints and weight of thine Iron Chain. What an Hel-bred eurse is this!

(8.) Again, Christ himself becomes a 8. Christ stone of stumbling, and rock of offense unto comes a such, as persevere in false friendship with stone of him. When awakened, convinced finners flumbling, have long professed much friendship towards Christ, and yet stil retain some secret Haunts for beloved lufts, or dare not venter the weight of their fouls upon him, the chief corner stone, then he becomes a stone of stumbling to them. This was the case of the unbelieving Jews, Mat. 21. 43. Therefore Mat. 21. I say unto you, the Kingdome of God hal be 43, 44. taken from you; Jed Tor, i. e. For this very cause, because you reject me the bead corner-stone, (v. 42.) therefore my Gospel, and my Grace shal be taken from you: and then it follows, v. 44. And whofoever shal fal on this stone shal be broken, &c. i.e. I, who am to my real friends the chief corner-stone, wil be to you a stone of confusion, and destrudion.

(9.) Hence follows a spirit of slumber, Ju- 9. Judicial dicial blindnes, and obduration, or Hardnes of Hardnes. heart; which Christ, in righteous Judgement, at last leaves such false friends unto. Wilt thou not, faith Christ, see my Beautie, hear my voice, or embrace me with thine whole heart ?

heart? why then be content; thou shalt not, fce, or hear or embrace me, as thy friend, to al eternitie. So Rom. 11. 8,9, 10. According as it is written, Gad bath given them the Spirit of Sumber , eyes that they should not fee, and ears that they hould not bear to this very day, &c. Hence follows a spiritual stupor, a canterized and callous Conscience : and by how much the more senselesse conscience is, by fo much the deeper is its curfe.

(10.) Hence the false friend of Christ. fals under al the curses both of the Law and Golbel; yea, Christ swears against him in wrath. So Pfal. 95. 11. Unto whom I fware in my wrath that they should not enter into my rest. Oh! What a dreadful curse is this, that comes from the Mediator, the

Fountain of al Bleffings?

II. Al his Hopes paffing, but his ferro's eternal and

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(11.) Whence, laftly; al the bopes, and camforts of Christ's false friend are momentary and vain, but al his moes and miseries are eternal, and intolerable. Job 8. 13. and the Hypocrites bopes shal perish. Job 20. 5. intolerable. And the joy of the Hypocrite but for a moment. So fleeting and passing are his hopes, and Joyes. But what are his forrows? furely, they are swift, unsupportable, and eternal. (1.) His fears shal surprize him, when he, is least aware of it. Efa. 33. 14. Fearfulnes bath surprized the Hypocrites: Oh ! what pannick fears wil surprize Christ's falfe friends one day. (2.) His disappointment. thal be endleffe, and without remedies (3.) And then the hottest place in Hel is reserved for him,

him, Mat. 14. 51. Such are the Plagues and curses of al Christ's salse friends. And that which is sum of al is this, Christ himself wil be their eternal and morst enemie. And wil not al this serve to awaken, and convince the salse friends of Christ, how sad and cursed their state is? Oh then! What shal we say? Who can imagine, what are the Lengths, Breadths, Depths, and Heights of this mysterie of Iniquitie; this Hypocrisie, this salse Friendship towards Christ, which is loged in the hearts of many professed friends, yet real enemies of Christ? The Lord effectually convince us al of this Plague.

CHAP. IX.

This Doctrine of Friendship with Christ improved in order to Heart-examens, Exhortations, and Directions touching sincere closure with a Christ as our friend.

SECT. I.

Motives, and Rules for the examining of our felves, whether me are sincere, or Hypocritick friends of Christ.

Lion. Use 4. This subject of Amitie with Christ, Examination.

ulefully improved, in order to Heart-examens, and a more complete Judgement of our Christian state. Is there so much required to the constitution of a sincere Amitie with Christ? Are there so many, who by their profession, seem good friends of Christ, but yet, in their Affection, are real enemies to him? Wil so much of that, which now passeth for Friendship with Christ, be one day sound to be no better than entitie against him? And is it so sinful, so sooish, so dangerous a thing, for any to delude themselves with salse Ideas, Pidures, and Shadonis.

Shadows, of Amitie with Christ? O then ! how greatly doth it concerne us al, to examine narrowly every vein of our friendship with Christ? Are we not told in the Sacred Writ, that few are faved; yea, that the Righteous shal scarcely be saved? Doth it not then much concerne us, to take al the heed that may be, that we be not left out of that smal number? Oh! how sad is it to have any fundamental error; yea, any loose pin, in this great work of friendship with Christ? And the more effectually to provoke Motives to our spirits, to a more thorough Inquisition into, and examination of our Friendship with Christ; Consider.

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1. How many difficulties attend a true and 1. From Sacred Friendship with Christ. Is it not ex- the Diffitreme difficult to part with right eyes, and culties that bands, beloved Idols, and darling lufts, which are professed enemies to Christ? Is it not very hard to offer violence to corrupt Nature; to disloge fin, and felf from the Bent. of the heart, that so Christ may loge, and inhabit there? O! how difficult, yea impost fible, without omnipotent Grace, is it to win an inch of ground on felf-wifdome, felfwil, self-humor, self-strength, and self-righteousnes? What a painful death is it to die to that adulterous, curfed Idol Self, that fo we may live to Christ? Whoever overcame fin and felf, without a world of Difficulties? And how can we ever hope for friendship with Christ, til we have our hearts rens from these his professed enemies? It is an

examine our friendthip with Christ.

easy matter to become a false, bypocritick friend of Christ; but O! how hard is it to be really such? there is no great pain, or difficultie in attaining to a Name, and profession of Friendship with Christ; but what a world of pain, and labor is there required, to obtain the Thing it self? He that is not sensible of the difficulties, it's a black signe, he knows not what the thing it self means. Now then, if it be so difficult a thing to arrive unto a fincere Amitie with Christ, doth it not greatly concerne us al, to examine wel, whether that which we professe, be of the right make? Doth not the difficultie of gaining real friendship with Christ, lay an effential obligation on al Professors, to make a narrow Scrutinie, and Inquisition into their hearts, touching the finceritie of that which they professe? 2 Cor. 13. 5. know ye not, that Christ is in you, except ye be Reprobates?

2. From the facilitie of bethe truth of our friendship with Chrift.

2. Consider, how easie a thing it is to be mistaken in our persuasions, about the fining mista-ceritie of our friendship with Christ. As the ken about thing it self is most difficult, so our mistake about the truth of it, is most easie. Though the distance 'twixt true Amitie with Christ. and false be vast, and in a sense infinite, yet the latter doth so much ressemble the former, as that it is very easy to mistake therein. Alas! how much watered braffe is there, that passeth for pure gold? How many Idol-Christs are there, which passe for the true Christ? Is there not much bastard spurious know-

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knowlege, that passeth for true saving light? Are there not many adulterous, whorish Affedions, which passe for true conjugal Affections to Christ? How fearfully are thousands of awakened Professors, deluded with the shadow, or dream of friendship with Christ, when as they are indeed, at heart, real enemies to him? Have we not cause then to fift our hearts to the very bran, to shake our felves out of our felves, and to demand of our selves such questions as these: What ant thou, as to Friendship with Christ? How doth thy foul stand disposed, and framed towards him? It's true, thou hast professed long, and much Amitie to him; ay but doest thou really, and strongly intend what thou pretendest to be? Thou doest pretend to give him thy heart; but is there no Image of Jelousie, no darling lust loged there, in the room of Christ? Thou hast arrived to some partial, superficial conformitie unto Christ, but yet is there not an inward Difformitie and disagreement from him? Oh! how much should this verisimilitude, or Ressemblance betwixt counterfeit and fincere friendship with Christ, awaken and excite our spirits, to a serious and accurate scrutinie into our own hearts, and states, as to this particular?

3. Consider, how dangerous a mistake 3. From the danger about our friendship with Christ is. Is not, of mistakes friendship with Christ the most fundamental h rein. part of Christianitie? Is not then the least error, or staw herein fundamental? Of what use is a false persuasion of true friendship

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with Christ, but to make you steal quietly to Hel, in a sweet sleep, or golden dream of carnal securitie? For what serves the Name. and Notion of a friend, without the thing, but to make thee a more cunning, and effectual enemie to Christ, and thine own soul? Alas! Alas! a Name is but a Name, or shadow of a thing: and unlesse thou hast the Thing it self, the Name of being a friend to Christ, wil but serve, as a vizard, or difguife, to concele a rotten heart, and fink thee deeper into the Abysse of sin and Doth it not then nearly concerne miserie. us al, to examine thoroughly what our friendship with Christ is? O that the professed friends of Christ would be very serious, and punctual in this particular; and never defift, til they have brought this grand Question, or rather Controversie, to some Head and Conclusion, of this, or the like import: Am I, or am I not a real friend of Christ? Have, I elected him for himself, or have I not ? Is mine heart strongly bent for him, or is it not?

Distinctive (haracters of Christ's fa'se and true

friends. of Eftimation.

Now to come to a ful Resolution of this Question, I shal lay down some criterial notes, or distinctive Characters of Christ's false, and real friends.

1. The true friend of Christ estimes nothing I' In point worse than sin, and nothing better than Christ, and friendship with bim : he fears and feels no worse Hel than sin, that deprives him of Christ; he hopes for, and defires no better Heaven, than Christ, and the Injoyment of him,

him, Pfal. 73. 25. whom bave I in Heaven but thee, &c. Christ's Presence makes up his Heaven, and Christ's Absence makes up his Hel. But now is it thus with the falle friend of Christ? Hath he not some thing better than Christ, and something worse than fin? Do not some, notwithstanding al their pretentions to Amitie with Christ, fecretly prefer some Idol-lover before Christ? Are not some, who affect the name of friends to Christ, great Admirers, and Adorers of fome beloved fin, which is Christ's worst enemie? Doth not every false friend of Christ prefer his own quiet, peace, and contentement before Christ, and the Injoyment of him? Have not the most refined Hypocrites, and false friends of Christ, something more sweet than Christ, namely their own ease; and something more bitter than sin, to wit the torment of Conscience? It's true, the false friend of Christ may, at times, especially when under the heats of Conscience, have a Judgement of Conviction against fin, as burning and tormenting his Conscience; ay but al this while, has he not a fecret Judgement of Approbation for sin, as it brings contentement, and fatisfaction to his heart? Doth not his heart secretly approve of it as sweet and delicious, while , As 19 his Conscience disallows, and disowns it as averion scalding, and tormenting.

2. The sincere friend of Christ bus his heart !: As to greatly broken for, is also broken off from sin, breakings in sin. (1.) His heart is greatly broken for for sin.

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fin as fin: he is deeply wounded for fin, not only because it gives a wound to his peace, but also because it wounds the Law, Honor, and Name of his Lord. He is grieved not only for the evil of Passion or suffering, that follows on fin, but also for the evil of Action or doing, that lies wrapt up in the nature of fin: The breach which is made on the Divine Law by his fin, is as much, yea, much more a burden to the friend of Christs than the breach that is made on his particular peace : So David, Pfal. 51.4. Against thee, thee only have I finned. The sense of his loffe, in losing Christ's favor, by reason of his fin, is more to him, than the fense of pain: yea, he feels the greatest sting, and pain in the loffe of God. But is it thus with a false friend of Christ? It's true, he is much afflicted for fin; but why? Is it because it offendeth and afflicteth Christ? no; but because it offends and afflicts his own Conscience. It is not the evil of doing, but the evil of suffering he grieves, and mournes under: he is diffleased with sin, not because it displeaseth God, but because it displeaseth self.

(2.) The fincere friend of Christ has his 2. As to the Hearts heart broken off from fin : not only his Judgebeing ment, but also the bent of his heart is broken off turned against sin : his Affections are from fin. not only bowed, but broken off from fin: he prefers libertie from fin, before licence to fin: he had much rather be stript naked of fin, than be indulged in it. He maintains a daily war against fin, and hates it, even while

while he is led captive by it, Pfal. 97. 10. Yea, he hates that fin most, which is most delicions, pleating, useful, and agreable to corrupt Nature. But is it thus with the false friend of Christ? Doth he not stil retain a prevailing love to fin, even when that light, which is in conscience, conflicts most against it ? hath not his heart a fecret hankering after fin, even when he makes most folemne vems, and covenants against it? Are not al his Convictions, Humiliations, Covenants, and conflicts against sin, means greatly subservient to its concelement, confirmation, and growth? Thus, while acts of fin are suspended, and some branches lopped off, its Soveraintie, and Dominion in the heart is more violent.

3. The sincere friend of Christ makes it his 34 As to main studie, and work to abase self, and exalt self-denial Christ; but the false friend exalts self, and exaltation. abaseth Christ, in al he undertakes. First, the true friend of Christ makes it his busines to denie himself, and exalt Christ, in al he doth. He would fain abandon, and abjure himself, that so he might more completely adhere. and cleave to Christ: He would be lost in bimself, that so he might be found of, and in Christ: He would be spoiled, and stript naked of al his own sufficiences, that so he might be clothed with Christ's white raiment, Rev. 3. 17. He desires to be a fool in his own, and the World's eye, that so he may be mife in, and by Christ, 1 Cor. 3. 18. He dares not, for a World, be his own flatterer;

and

flatterer; no, he accounts self presumtion, a self-bel : he would be alwaies jelous, vea. defairing of himfelf, though he would never be jelous, or defairing of his Lord, Ezech. 13. 10, 16. The knowlege of himself keeps him from pride; and the knowlege of Christ keeps him from Defair. For, not to know a man's felf, is the root of pride ; and after a man bath known bimfelf in his miseries, not to know Christ in his Grace, is the root of despair, as a serious a Jansenist observes. Again, He is very ready to displease his own wil and humor, that so he may please his Lord's: He doth renunciate his own Righteousnes, that so he may partake of Christ's, Philip. 3. 8, 9. In short, he would be poor in himself, that he might be rich in Christ; weak in himself, that he might be strong in Christ; dead in himself, that he might live in Christ, Gal. 2. 20. Nothing in himfelf, that he might be al things in Christ, Gal. 6. 3. Thus he abaseth felf, and exalts Christ. But is it thus with the false friend of Christ? Doth he not, in al undertakements, exalt himself, and abase Christ? Is not felf the great Idol, before which al the Faculties of his foul do bow? Doth not that great Diana felf rule al, and Christ stand by as a mere infignificant Cipher? Is not self-wisdome advanced in the room of Christ's wildome? Doth not felf-wil give laws, year check, to the wil of Christ? Is not felf love the great Bel, and Dragon, that devoureth al love to Christ? Yea, doth he not Husband,

2 Cyran Max. 28. and Improve al Divine Illuminations, Affistances, Quickenings, Consolations, and other gracious Talents for the Interest of Idal-self? It's true, he doth, at times, denie himfelf in fome things, but is it not that he may the more effectually promote himself in other things? Is not the Bent of his heart most inseparably clung to Idol-felf, even when, in his profession, he seems most resolvedly turned against it? Doth he not seemingly abase his externe, and carnal self, that so he may the more effectually exalt his Interne, and spiritual self? Or, if he doth arise to fuch a mesure of evangelick self-denial, as feemingly to denie his own felf-Righteousnes, and self-sufficience; yet is it not al in Hypocrifie, that so he may more really, and flily advance the same? Yea, doth not al his pretended felf-denial serve only to strengthen. bide, and promote inward lufts? Such a mere lie is al his feeming felf-denial: fo greatly doth he feek himfelf, even when he most denies himself. So much is Christ abased by him, even when he feems the most to exalt him.

4. The true friend of Christ is dead to the 4. As to Law, but Maried to Christ: He expects not the Law life by Doing, but by Believing: It's true, he of God. is alive to the Law, as it is an evangelick Rule of the Divine Life; but he is dead to it as a Covenant, Rom. 7. 4. He has an intimate Union with, Love for, Delight in Christ's Royal Law of Libertie, as it is an exact Idea, and Image of the Divine Nature;

but yet he abandons, and abjures the Moral Law, as a covenant of works. Yea, the very Fauts, and Aberrations from the Law. which a true friend of Christ is obnoxious to, do, in the end, make him more in love with it, and obedient to it as a rule. Whereas on the contrarie, his love and obedience to the Law as a Rule, doth indeed alienate his heart the more from it as a Covenant. the formal reason of both these contrarie regards, and affections, is one and the same; namely, love to, and dependence on Christ; which under his failures and defects, make him more humble, dependent, and watchful; and under his performances, to the Law, more thank ful, affectionate, and regardful to Christ. But now the false friend of Christ, notwithstanding al his pretensions to Christ, he stil remains dead to him, and maried to the Law. It's true, he comes to Christ as a Mediator, but why is it? is it not to have a legal, or Evangelick Righteousnes of his own, to depend on? Doth he not performe al his duties in obedience to the Law, as his Husband, thereby to quiet Conscience? Is it not his grand defigne to exalt the Law as a Covenant of works? Doth he not defire Grace more to pay his debts to the Law. than to walk with, or injoy Christ? Is it not greater joy, and satisfaction to him, to content and fatisfie the Law, than to content, and Satisse Christ ? Doth he not make it his work and bulines, to bring forth fruit to the Law, rather than to bring fortb

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forth fruit to Christ, Rom. 7.4? These are black characters of being Maried to the Law.

5. The genuine friend of Christ makes Christ 5. As to alone his friend, but the world Christ's, and Crucifixihis own servant. He makes the world the world. object, not of his Fruition, but Use only: nothing but God in Christ is the matter of his conjugal Amitie, Fruition, and Satisfaction. So long as he can injoy Christ, he accounts that he wants nothing, i. e. no effential part of his Beatitude, albeit he lies under the Deprivement of Al things: and so on the contrarie, although he has a confluence, and abundance of al things, yet he injoyes nothing but Christ, as the matter of his Felicitie. Thus it was with Paul, Phil. Phil. 4.12. 4. 12. he knew how to abound in al his wants, and how to want, in al his Abundance. He had got the Art of contentation in the losse of al things; and of moderation in the injuyment, or use of them; because he made Christ alone his friend, and the world a servant to Christ, and himself.

But is it thus with the false friend of Christ? Doth he indeed make Christ alone his Friend, and the world his fervant? Doth he not rather make Christ his Servant, and the world alone his friend? Are not al his Thoughts, Studies, Affections, and Labors, laid out chiefly on the World? Doth he not make some lower inferior good, the chief object and matter of his Fruition, Complacence, and Satisfaction; and Christ only a matter of use, or means subsvervient to

his Idol-good? Hence, is he not altogether a stranger to that great Evangelick Mysterie, of abounding in al his wants, and of maning in al his abundance? When the World smiles on him, with the Affluence of al things, doth not his heart adhere unto, and commit adulterie with it? And if the world frown upon him, is not his heart ful of murmurs, stormes, and vexatious Anxieties? Such an Adulterous, Whorish heart has every false friend of Christ, as he is described to the life, Jam. 4.4.

6. As to the cledion of 2 whole Christ, with a whole heart.

6. A sincere friend of Christ takes a whole Christ, with the whole heart. He Elccts not only the Crown, but also the Croffe; the yake as wel as the mages; the mork as wel as the reward of Christ. And as he embraceth a whole Christ, so also with a whole beart, Pfal. 119.2. i.e. the Pondus, weight, Bent, or most prevalent Inclination of his heart, is towards Christ. It's true, he has some Wil, and at times a Lust for inferior goods; ay but yet he has a stronger Wil, and Bent for Christ: he is, in a remisse degree unwilling, but in an Intense degree willing to be Christ's. But is it thus with the false friend of Christ? Doth he, indeed, take an whole Christ? or doth he not rather pick and chuse out that of Christ, which best serves his turne. It's true, the notion of a Savior is sweet to his wounded Conscience; ay but is not the notion of a Lord bitter to his rebelious heart? A view of Christ's Crown is pleasing; but is not the

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the contemplation of his Croffe, sad, and terrible to him? Again, as he takes a divided false Chrift; so is it not with a divided false heart? He is in some degree willing to be Christ's; but is he not in a greater degree unwilling ? He has a faint, languishing, superficial wil for Christ; but hath he not a far firmer, deeper, and more violent wil for Idol friends? fo greatly is his heart divided, Ferem. 3. 10. Judah bath not turned to me with her whole beart. A divided Christ, or beart, makes a false friend.

7. A sincere friend of Christ closeth with 7. As to the person of Christ, and that for himself: with He comes to Christ, not only for some good Christ's things from him, but for those good things person for It's true, he loves the Gifts of in him. Christ mel, ay but he loves the Giver better: yea, he loves the Gifts, for the Giver's lake. He comes not to Christ merely as a beggar to a rich man's door; as a Client to his Lamyer; as a fick moman to her Physician, only to serve a turne, and away again; but he comes to Christ as a fick momun to her Husband, and friend, who is both able, and willing to cure her of her maladies, and also to satisfie her with bimself. It's true, that which first inclines the friends of Christ to come unto him, is the sense of their need; ay but they know there is no way to have those needs supplied, but by a closure with his person: and after some familiar conver-Sation with him, they then find, by sweet experience,

experience, that al their needs are supplied in the fruition of Christ for himself: they at first seek, and injoy Christ for themselves; but afterwards they seek and injoy themselves in Christ. They know that he that hath the Son, hath life, I Joh. 5.12 and therefore they seek not for life, distinct from Christ, but for Christ himself as the supreme Fountain, and adequate object, or matter of

their life.

But is it thus with the false friend of Christ? It's true he loves the gifts of Christ; but doth he not hate the Giver? He affetis the bracelets, and love-tokens fent by Christ; but doth he not dislike the person of Christ? He comes to Christ to satisfie and ease his douting, troubled Conscience; but doth he not go to beloved Idols, and Lufts to fatisfie and ease his heart? At best, doth he not come to Christ only as a forlorne bankrupt to a bountiful Benefactor, merely to gain somewhat, whereby to pay his debts to the Law? He would gladly receive life and Benefits from Christ; but doth he not stil remain an enemie to Christ? Is he not altogether ignorant of, and a stranger to those surpassing excellences, those super-eminent heart-ravishing Beauties and Divine Suavities that are in Christ? Is not this the great wound and plague of every false friend of Christ, that he comes to him for life, or some inferior good, but yet confiders not, neither regards that life, and good that is in Christ himself? How many false friends of Christ are there, who

who close with him rather as the way to a semporal, and carnal happines, than to an eternal, and spiritual Life? And as for such of them, who take Christ as the way to spiritual life, is not this their main plague-fore, that they come to Christ for life distinct from himself, and consider not that he himself is, not only the efficient, but also the chief ob-

ject of their life?

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Now then, there being such a vast difference between the true and false friends of Christ, doth it not greatly concerne us al to be much in such heart-examens to trie our selves by these, or such like criterial notes, whether we are in the number of one, or t'other fort? O that al, who pretend to Amitie with Christ, would be faithful to their own fouls, and Interest in this point! What a dreadful curse is this, which remains on the false friends of Christ, that that they put Darknes for light, evil for good, falle for true friendship.

SECT. 2.

Exhortations to such as are apparent enemies, or feigned friends of Christ, to become real friends to him.

IX/E have practically improved this Theme of Amitie with Christ, in order to the conviction of apparent enemics, or falle friends of Christ: It remains, that we now improve the same by Exhortations, and Directions unto fuch, for a real closure with Christ, as their friend. We shal begin with the exhortative part, and endeavor to evince, what effential Obelection of ligations; what grounded, and binding Reasons, or Motives, every Rational creature lies unour friend. der, for the minding, and seeking after Amitie with Christ. The Reasons, or Motives, which may be urged, for the enforcement of this Exhortation, are very weightie, pressing, and binding; and that whether we consider the Object, Subject, Nature, or Effects of this Divine Amitie with Christ.

Exhortations to a complete Christ as

Mot. T. From the excellences of Christ.

s. Relative.

1. One great Head of Motives, to presse apparent enemies, or false friends of Christ, to a thorough closure with him, as their friend, may be taken from the perfection of the object, Christ and his Excellences, both Relative, and Absolute. (1.) Let us consider the Relative excellences of Christ, as Mediator, and see what Argument they afford,

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to perfuade us, to a complete election of him, as our best friend. Is not the notion of a Savior, and Mediator, very sweet, and pleasing to condemned Captives? Are not al ambitious of their Prince's Favor, and Amitie? Doth any thing so much captivate the heart of a Malefactor, as the Smiles, and gracious Aspects of his Judge? And shal not then the gracious Invitations, and offers of Reconcilement from the Lord of Glorie, the great Mediator, and Judge of finners, captivate their hearts to him? Are there not hidden Treasures of life, and Grace in Christ? Is he not a boundlesse, bottomlesse Ocean of mercie? Oh! What incomparable sweetnesses; what beart-ravishing Beauties; What transcendent excellences are there in Christ, the Mediator ? Alas! is it not strange, that such an Husband, such a Friend, such a Fountain of life, as Christ is, should find so little share in our hearts, and friendship? Oh that ever Christ should be so large-hearted towards poor sinful us, and that we should be so narrow-hearted towards him! O come, come gaze on, admire, adore, esponse, and cleave to this great Mediator.

(2.) Christ is most eligible for bimself, if 2. Absorbe consider him in his Absolute excellences. lute. Is not Christ, God blessed for evermore; and so the first Principle, and Last end of our Beings? And can there be any thing more agreable to a rational Being, such as man is, than sirme Adhesion to, and Fruition of

his

a Tunc Effestus maxime perfestus est, quando in suun redit principium: Redunt autem ad suum principium singula creatura, in quantum sui principii sinilitudinem gerunt. Aquinas contr. Gent. I. 5. 6. 45. his first principle, and Last end. a Is it not the ultimate persection of a rational creature, to returne unto his first Principle, and Last end? And wherein consists this returne to our first Principle and Last end, but in Assimilation to, and

election of Christ, God-man, for our friend? Can human Felicitie be formed out of any thing beneath God in Christ > Doth any inferior good fuit with that most noble part of man, his Souls Doth not the supreme perfection of man confift in its union to, and communion with fomewhat superior, yea, infinitely superior to himself? And what is there thus superior to man, but God in Christ? What can quiet and satisfie the clamorous desires of an wide-mouthed soul, but somewhat that is Good of it self, which needs no moderation in the enjoyment thereof? But is there any thing besides God in Christ, that is [bonum per se Good of it self? Are not al inferior goods, good only in order to some higher good? and do they not hence require moderation in the use of them? But doth friendship with, or the enjoyment of God in Christ admit of any moderation? Can we excede here? Need we any mesures, or bounds to the fruition of that, which is the most folid, and substantial Good; a good most uniforme, pure, and without the least commixture; a good most Necessarie, and Absolute; a good most Comprehensine, and Self-Sufficient ;

ent ; a good most diffusive, and communicative; yea the Supreme and best Idea of al good? And is not Christ althis ? Doth northen this most Infinite, Soverain, Universall, and best -M 211 .: Good, best deserve our choicest Krindship ? O then why are men fuch firangers to Christ

should provoke, both open enemies, and falle condition friends of Christ, to a thorough-out closure of the foul. with him, as their friend, is taken from the condition of babeir Souls and a moul rol (1.) a Is not thy foul of a This Divine Origine of celestial origine ? Was it not nihe foul was by lome Juda-Inspired, and Insied immediately by God, at Gent 2-7 Is it not thence termed the Off-fring of God, Act 17.2815 i.e. of al this inferior World i.e. of al this inferior World Divine Nature : And Arimost akin to God? Is it not store rais its outpirestler then a difgrace, and Reproche tract friendship with any butom on found of God in Christ? Hath the foul fuch a physick or natural cognation with God has it not then a monfrous prodigious eurfe, that it

2. Another Head of Motivespriwhich Mot. 2.

ick Tradition, wel known to Whence Plato cals the foul es poieg, a Divine partiele of God, and Boid quass, the Jedis, moft akin to the Gods. Of which fee tourt of the

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should prefer friendship with tetal friends composed of clay, before Amitie with thes great God, from whom it descended, and with whom it hath fuch a natural, though not morat, Reffemblance? Oh! what an infinite Differagement, and Different is this for Human Nature, to enter into a fired Amine with sensible Inferior Goods ; and to reject or negles friendflip with its dressing who

gave it Being, and stil continues to be its most Landable, Honorable, and Happy Being ; that to which it is most akin?

2. Its Nature.

condition

(2.) Consider the Nature of thy soul. Is it not Immaterial, Spiritual, and fimple? And can any other Good, but God in Christ. feed, and nourish a spiritual Nature? Is there any proportion, or suitablenes between carl nal objetts, and an Immaterial facultie ? Is it not an abfurd, incongruous, ignoble thing, for fuch a simple, sublime, and elevated Spirit as the human foul is, to mingle with a dirtie, polluting world, and mean while

d Quanto forma eft nobilior, tanto in suo effe semper excedit materian. unde forma cang jus operatio excedit conditionem materte er infa focundum dignitatem fis eff., Superexcedit mater am. Aquinas contra Gent. 1. 2. c. 68.

neglect Christ, who is fuch a spiritual, woble good? d By how much the more noble any Forme is, by fo much the more predominant it is over the matter; and by how much the more it is predominant over the matter, by

fo much the more must its operation excede, and surpasse the condition of the matter. This demonstrates the immaterial, Spiritual condition of the human foul; its excellence. and preference beyond al material beings; and how much it is debased, and disgraced by mingling with material, fenfible good, or any thing inferior to God in Christ. Farther, the Immaterialitie of the foul may be demonstrated from its Indivisibilitie, Intelledualitie, Reflexibilitie, Attivitie, and feparate State. Al which sufficiently demonstrate, that nothing but God in Christi is an obiect

ject adequate, and commensurate to the foul.

(3.) Remember of what an Infinite Ca- 3. Its Capacisie thy foul is. e Has it not a vast Intel pacitie. lett, or Apprehenfive Facultie, radically apt, potentia est were it but morally disposed, to take in the altior tanto Glorious Ideas of God, the first Truth, and respicit ob-Beantie ? Is it not also invested with a jettun unboundlesse wil and Infinite Desires, which can Aquin. never be terminated, or satisfied, but by the Fruition of God in Christ, the best Good? Is there not in every Creature an Appetite of Union, and Communion with its choicest good, and best friend? How then comes it to passe, that the wil of man should be so averse from union, and friendship with Christ?

(4.) Confider, the Activitie of thy foul. 4-Its Adi-As it is a spirit of an Infinite capacitie, so also vitie. of an unwearied Activitie, and therefore must have some friend for continual conversation with al. For, by how much the more fimple and noble any Forme is, by fo much the more vigorous and active it is. Now the human foul being the most simple and noble of al inferior formes, it must needs also be the most active. Thus much the f poor f Plate, blind Philosopher could by his midnight Phads. fel. Philosophie discover: whence he attributes 246. to the foul, 'Wings, or a minged Chariot, ' whereby the purfues after the Supreme Beautie or First Truth, and never finds Reft, or Satif-

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is it not much better to spend the vigor and Adivitie

faction, til the come to the contemplation thereof. Such is the foul's Activitie. And

Activitie of thy foul on Christ, the best friend that ever was, than on Idul-friends?

Is is not a great degradation, debasement, and defilement to human Nature, to spend its Adivitie, in conversation with sensible goodes which are so far beneath it, but neglect friendship, and communion with Christ Oh! what vexation, Shame, torment, and bondage follows such an adulterous heart?

(5.) Remember thy foul is is an e Immor-5. Its Timmorarlitie. tal Spirit; and therefore must subsist when

e Plato makes the foul to be as God, incomposite, incorruptible, and minoral whence being difloged from the bodie, he faith it if to whom it is akin, Plato, Phzdo fol. 55, 56. 210.2

Alberton

thy bodie is loged in the Grave, and al the Beautie, Glorie, and Smeets of this eye-pleasing world, burnt to a black cole, or reduced to its turnes, ois istar over primitive Nothing. And what to God, that original Idea, will thou do when the foul wilt thou do when thy foul is disloged from thy bodie, and stript naked of al those

Idol-friends, to which it is now chained? Doest thou now prefer, friendship with thiswhorish morld, before Amitie with Christ? Ay, but what wilt thou fay, or think, when al these Idal-Gods are rent from thee? What wilt thou do for a friend to al Eternitie, for thine Immortal Soul, if thou make not Christo thy friend? Perhaps thou cam't now, as thou'l conceiteft, live wel enough without Christon and friendship with him: But is there not a time coming when Time, and the friends of Time that be no more & What wil thing Immortal foul do for a friend then, if Christin be not thy friend? But on the confrerie,

if thou make Christ thy friend now, he wil be fo unto al Eternitie. f Yea, by adhering unto Christ, who is an eternal good, thy foul wil participate

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in its mesure, of Eternitie it felf. For an act is specified by its object: wherefore the foul fou'ls action, whereby it

is conjoined with Christ, an Eternal Object, doth, in a fort, partake of his Eternitie; as those acts, whereby the foul adheres to temporal objects, are said to be temporal. And oh! what invincible engagements doth this lay on thine immortal foul, to elect, and inviolably adhere to Christ; because hereby it wil, in its mesure, participate of Eternitie it felf, and eternal enjoyments.

3. Another commun place of Arguments, Mot. 3. to enforce this Exhortation, is taken from the From the genuine Idea, and Nature of Amitie with Amitie Chrift. What is Friendship with Christ, w.t's but a Divine Confederation, Alligation, or Christ. binding of the Heart to God, by a solemne League and Covenant of Friendship? And can there be a greater Felicitie, than to have the foul bound, by an inviolable Covenant of Amitie, to the great Febovah? What? Is it possible, that a rational Creature should refuse fuch a sweet, and Divine Obligation, as this of friendship with Christ? Are not these silken, and golden chains, whereby a rational foul is bound fast to his chiefest good, more desirable, than the Iron chains, whereby the

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f Anira eft creata in co finio eiernitatis & tem oris : nam actio ejus fecundum quam con-Angitur Superioribus que sunt Inpra tempus, atern atem participat, &c. Aquin. contr. Gent. 1. 3. c. 61.

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heart is fetterd to sensibled good? Is there any loffe, or pain to be feared by having the foul inseparably glued, and knit to such an excellent friend as Christ is ? Is it not a sweet, and delightsome death to die with longings for, and sonl-satisfying conversation with Christ, our best triend? What is Hel, but separation from Christ, Psal.73.27. and therefore what greater Heaven may we expect, or defire, than an Immutable, and Intimate union, and communion with Christ, as our best friend, Pfal. 73. 28? Is it not strange then, that Human Nature, indued with Judgement, and Wil, should be so averse to a Covenant of friendship with Christ? What? not adhere and cleave to Christ, who is fo good a friend, yea fometimes an only friend? Doth the soul receive any Dammage by entring into a strict Amitie with Christ? Is it any shame, or disgrace for Human Nature to be fettered, and chained to Christ, the Lord of Glorie? Wil any thing render thee more Happie, than the eternal Bleffed Vision, and fruition of the Deitie? And is not this Appendent to, yea formally contained in friendship with Christ?

Mot. 4.
From the effects of friendship with
Christ.
z. Divine
Life.

4. Lastly, To provoke our spirits to an entire Election of Christ as our friend, let us consider a little the blessed Esseis of such an Election. (1.) Is not life a very eligible thing? Did not Satan speak the truth, when he said, Skin for skin, and al that a man bath for bis life? And is not the life of the soul by so much the more desirable, than the life of

the bodie, by how much more excellent the foul is, than the bodie? Now, wherein confifts the life of the foul, but in friendship with Christ? As the life of the bodie, Confifts in its union with the foul; fo doth not the life of the foul confift in union with Christ, as its Friend? What is spiritual Death, but Disunion from Christ? Can there be a more natural, uniforme, equal, permanent, excellent, noble and perfect life, than that which confifts in conversation with Christ, our choicest friend? Is not al other life, though never so seemingly splendid, and glorious, but a dream, and metaphor, of life; or rather a Shadow of death, if compared with this life? Yea, doth not this bring health out of ficknes, life out of death, Heaven out of Hel?

(2.) Wherein consists the Vigor and 2. Strength. Strength of Human Nature, but in Election of, and Adhesion to Christ as our friend? Doth not al Infirmitie, and Imbecilitie of bodie spring from some dis-union, obstruction, or distance between the part and the whole? And do not al our Infirmities of soul arise from Dis-union, or Distance from Christ, our Head? Is not the soul most firme and strong, when it adhereth most firmely to Christ, its first principle?

(3.) What is true Nobilitie, Honor, and 3. Honor. Dignitie, but Adbesion to, and participation of the Fountain of al Honors? Now, as the King is the Fountain of Honor in his Kingdome, to is not Christ the Fountain of Honor

in his Kingdome? And can there be an higher piece of Honor among Subjects, than to be the King's Favorite, and friend; to have his eye, and ear, and power to command? And is not this Honor vouchfafed to al Christ's friends? Have they not his ear, yea, heart to command, as C. 6. S. 5.

4. Libertie.

(4.) Wherein consists the formal Idea of Divine Libertie, but in a Divine Amplitude or Enlargement of State, and Acts, arising from subjection to God, and the use of all other things in subordination to him? And is not this the immediate and essential product of Amitie with Christ, as before, C. 6. S. 5.

5. Riches.

(5.) What are Riches, but the Affluence of many useful, and precious Goods? Now, if Christ be your friend, are not al things yours, 1 Cor. 3. 22, 23? Yea, has not he an admirable facultie of Spiritualizing temporal mercies? Are not the very commun goods of his friends, fugared, and watered with Special favor; dipt in the bloud of the Son of God? And doth not this turne curfer into bleffings, povertie into riches, falt eroffes into sweet mercies? Whereas to such as are not friends of Christ, their best blessings are falted with the curse of God. The sweetest comforts want spirit and blond, without Christ: but to such as are his friends, there can be no want: an uncovered Tent, a firaw Bed, a Pillow of stone, an emtie Purfe, are great riches to fuch. Yea, by electing Christ for thy friend, thou comest to share in formtain-goodhes ; and are not al things mon

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pure, most sweet, and most copious in their Fountain? Can he want any thing that is good, who enjoyes the Fountain of al? See C. 6. S. 5.

(6.) Wherein consists true Peace, Joy, and 6. Peace. comfort, but in a fiveet Harmonie, Uniformitie, Order, and Agreement of al parts? And whence springs this Harmonie, and Agreement in the soul, but from its firme Adhe-

rence to Christ as its friend ?

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(7.) What is the Supreme Interest of a 7. Interest. Rutional Creature, but to use, and refer al inferior concernes to his Last end? And is not this also the Immediate, and proper Issue of Friendship with Christ ? Do any more effectually promote their Supreme Intereft and Last end, than such as Elect and adhere to Christ as their best Friend ? Thus we fee what Demonstrative Arguments, Rea-Sons, and Motives there are, to induce, and provoke men unto a complete closure with Christ, as their friend. And oh! what a prodigious piece of folie is it after al this, for men to perfift in open enmitie against, or falle friendship towards Christ? between is work then none

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Directions for such as are open enemics, or Hypocritick friends of Christ, to come to a cordial, and complete Friendship with. bim;

Directions for attaining to a complete friend-Thip with Christ.

IX/E procede now to the second part VV of this Use, namely, the Directions for attaining unto a complete Amitie with Christ. Art thou firmely resolved, or wel inclined to become a friend of Christ? But art thou indeed, and in good earnest disposed hereto? Then take the following Directions.

In general, Lay a good Foundation.

First, in the general, look wel to the Beginnings of thy friendship; be sure theu lay a good Foundation. Take this for an Infallible, eternal Truth, The progresse, and perfection of your Amitie with Christ, wil be proportionable to its Foundation, and beginning. Wherefore a good Beginning is more than half your work: and, on the contrarie, a bad Beginning is worse than none at al. Let thy Conscience be never so deeply wounded by the Spirit of Bondage, yea, calt down to Hel, under Despairing thoughts, and Hellish Terrors; yet, if there be not a fiducial clofing with Christ; thou wilt prove at best but a conquered Enemie, or slave, not a faithful friend of Christ. Again, Let thine, Heart be lift up to Heaven, in spiritual Illuminations,

minations, and Raptures of Joy; yet if the inward Pondus, or Weight, i. e. the more prevalent Inclination, and Bent thereof, be not towards Christ, thou wilt remain but an Apparent Hypocritick friend, and real enemie of him. Laftly, let thy Profession, and Conversation be gilded over with never so many Splendid Titles, Artificial Formes, and Habits of legal Mortification, pretended Evangelick Sanctitie, Puritie, and Pietie feemingly Angelick; yet if thine Heart be not found, and fincere, al thy Glorious Titles, and Formes of Godlines, and Friendship with Christ, are but begun in Hypocrisie, and wil unavoidably end in Apostasie. Therefore thou feest how greatly it doth concerne thee, to look wel to the Foundations, and Beginnings of thine Amitle with Christ: For if it begin il, it can never end mel. Loose worke, or any fundamental error in thy first Election of Christ, wil cause a crack in the whole Structure of thy friendship with him. If thou begin but a seeming, Hypocritick friend, thou wilt end a real, and open enemie of Christ. Oh then! of what infinite concernement is it, to ule al manner of Caution, Circumspection, and Diligence in laying a good Foundation, for a found and lafting friendship with Christ? O beware, beware, of false, Superficial, or rotten foundations! It thou wilt build a lasting Structure of Amitie with Christ, such as may reach up to Heaven, thou must lay the Foundation almost as low as Hel i namely, thou must dig deep, not only DILLE

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only into fin, but also into felf; and never leave digging, til thou come to an boly and humble self-despair; which is a kind of felt Hel, yet the Gate of Heaven, and friend-Ship with Christ. For felf-despair is a door to Faith, and Hope in Christ. But we de-Convertation be gilded

scend to particulars. As in man's Bodie, there are two great

and principal parts; the Head, which is the Fountain of Animal Spirits, and thence the feat of Sense, and Judgement; as also the Heart, which is the Fountain of vital Spirits, and to the feat of Life and Affer ctions : b So in like manner in al Friendship there are two great principal parts, and Foundations, (1.) A prudent Head, (2.) A vital, loyal, or Faithful Heart. Now proportionable hereto, there are two main and principal parts and Foundations of our Amitie with Christ-(1.) A prudent, santified Head, or Judgement The main (2.) A vital, loyal, Faithful, or Hones Heart.

b The life of Friendthip confifts in Freedome tempered with Wifdome and Faithfulnes. Foundati-

ons of Friendship with Chrift.

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1. One principal part, and main Foundard tim of Amitie with Christ, consists in a fandified prudent Head, or a mel-principled, amakened, and serious Judgement. As the Head is dent Head the top of the bodie, the feat of Animal Spirits, and therefore the Guide of a man i fo spiritual Judgement is the Guide of a friend of Christ. Saving Light, and Sanciified Wisdome is the very life, and Soul, not only of our first closures with Christ, but also of al the following parts of Christia-

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nitie. And this is to me a great maxime in Divinitie, That according to the Nature, and mesure of our Light, and Judgement, touching Christ, and his concernes; such wil be the Nature, and mesure of our Amitie with him. If our Light be, as Joh. 8. 12. The light of life, i. e. a real, Spiritual, clear, distinct, certain, feeling, and Active Light, or Judgement; then wil our Election of him as our friend, be fingle, cordial, complete, and firme. So also as to the meture, if our Light be intense, strong, growing, and noon-fide; then wil our friendship with Christ be exceding warme, flourishing, glorious, and operative. Such an intimate Connexion is there between Saving Light, or fanciified Wisdome, and friendship with Christ. But oh! how rare is it to meet with such a sanctified Head, fuch a faving Light of Life, or Judgement? Are there not a world of feeming friends of Christ, who have their Heads stuffed, and cram'd with airy Notions, fine foun Ideas, or curious speculations of Christ, and Evangelick Truths; who yet never had any one beam, or spark of this true Light of life, or sanctified Judgement? Wherefore it is ne- A Sancticeffary that we give the true character, the fied pruexact Idea, or Just mesure of this fanctified, dent head. Prudent Head, which is fo Fundamental to implies, the constitution of a sincere Amitie with I. An Head Christ.

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(1.) It must be an Head mel-principled, or cipled with indued with a stock of sanctified, babitual Notions of Ideas, or Notions touching Christ, and Christ.

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his evangelick concernes; especially such as refer to friendship with him. This is effential, and fundamental to the constitution of 2 Divine Amitie with Christ. For if there be not a confiderable mesure of Habitual Light, or Sancified Evangelick Notions, touching Christ, his Excellences, Laws, and the Benefits we receive by him, how can the foul fal in love with him? Who ever judiciously loved that, whereof he never had any right Notion, of conception? In brief, if thou wilt become a good friend of Christ; get a true Idea, or right notion of Christ's Relative, and Absolute perfections; How ful of Grace, and Truth he is; what an Infinite plenitude of Life dwels in him; How willing, and readie he is to fil every emtie heart; to enrich every poor foul; to refresh every wearie and heavy laden finner; to beat every wounded foul; to revive every dead and drooping spirit; to justifie every selfcondemned finner, that comes unto him. Get also a right Notion of al the Absolute perfections of Christ: touching those ravishing Beauties, and Transcendent excellences that shine in his person, as he is the Son of God, and expresse Image of bis Per-Son. Farther, thou must have righe Ideas of thine own fin and miserie; and thence of thine absolute necessitie and need of Christ; as also of the covenant of Grace, and the Termes on which Christ is offered to thee.

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(2.) It sufficeth not, that thou hast an 2. An Head wel-principled, with Habitual notions awakened Head. of Christ, but thou must also have an awakened Head, or an actual feeling Judgement of Christ and bis Affairs. Habitual Notions, without an actual feeling consideration of things, is but a fleepy, and dreaming knowlege; that which wil never work the Heart, to any real closure with Christ as our friend. The Head is the Fountain of the senses; and if these be bound up by vapers, or decay of spirits, sleep presently follows: So here, if Conscience, which is the leat of spiritual sense, be bound up by the vapors of sin, what follows, but spiritual slumber, and dreams; which dis-spirit our Friendship with Christ? The more awakened, asual, and Feeling our Judgement of Christ is, the more firme wil our friendship with him prove. A sleepy, dreaming, and infensible knowlege of Christ, breeds only a loose, broken, variable, and false Amitie with him.

(3.) A Sanctified, prudent Head, implies 3. A ferialso a serious, considering, deliberative Judge- ous Head. None make better friends of Christ. than fuch as ponder, muse, and pore most upon him. A rash, unadvised Head is a very bad Foundation for Friendship with The plodding, contriving Head, if it fixe on a right matter, is usually attended with a fixed Resolution, and invariable wil. If thou desirest to be a Loyal friend of Christ, be much in spiritual consideration,

Asanctified Heart, the foundation C.9. 322

consultation, and advice touching Christ, and thine Adherence to him. The wifest friend,

if good, is usually the best.

(4.) A sanctified Head is also a working A.A Working Head. Head : Active prudence, if it pitch on a right object, is alwaies best. Nothing so strong, as a fanctified Judgement, backt with experience, and Affection. And if the Judgement be wel-grounded, and strong, the triendship cannot be weak, or staggering. A lazy, flothful Judgement ever breeds a loofe, superficial Amitie with Christ. So much for the first Foundation, namely a Santified, prudent Head.

2. Foundation for friendship with Christ Heart.

2. If thou wilt arrive to a folid, entire Amitie with Christ, get, not only a fanctified, prudent Head, but also a Loyal, faithis a Loyal ful, and fincere Heart. This is the main fundamental, and principal part of Friendship with Christ. A prudent Head, without a faithful, and sincere Heart, never makes a good friend, either of men, or Christ. Now this Loyal, sincere Heart consilts of two parts, (1.) A Broken Heart. (2.) A Sound Heart. Of each in order.

1. A Bro-

1. If thou wilt lay a good foundation for ken Heart. friendship with Christ, thou must be sure to get a Broken Heart. For a Broken heart is best disposed to close with, receive, and entersain a whole Christ. A broken spirit he wil not despise, Plal. 51. 17. The Sacrifices of God are a Broken Spirit, &c. Now this Broken 1. An Heart Heart implies, (1.) An beart deeply Broken,

Broken for and wounded for sin. Corrupt Nature is

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extreme loftie, stout-hearted, and unbroken: it cannot bend, or stoop to termes of Reconcilement with Christ; yea, it makes a sport of Christ, 'til the Spirit of Bondage come, and break it to pieces: the fecure finner fleeps on, and never wakes, 'til the Lam, by its terrors and fears shake him: Christ and Heaven, are most sweet to them, who have been shaken over the flames of Hel, and almost smothered by the smoke thereof: there is an Evangelick Sense of Hel, which much conduceth to Chrift's Heaven. 'Chrift's Pas Lace-work (faith t a Reverend Divine) t Rutherf. and his new dwelling laid upon Hel felt, and feared, is most firme: and Heaven-'grounded, and laid upon fuch an Hel, is ' furest work, and wil not wash away with Winter fformes. It were good that Pro-'feffors were not like young Heirs, who come to their rich Estate, long ere they 'come to their Wit, and so lavish it. It cannot be expected that the foul should be raifed up to faith, and Amitie with Christ, before it hath been cast down by fears, and terrors of Conscience; at least to far, as to make it sensible of the need it hath of Christ: (2.) A Broken beart in- 2. An Heart cludes an Heart Broken off from sin, and felf. Broken off That Freindship with Christ, which is not from fin, founded on aversion from sin, and self, is but emtie, and airy, and wil ferve only as mings to carrie you to Hel: fuch a Forme of Amitie with Christ, is without life, and power: it makes you only more cunning enemies

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to Christ, and your own souls. There must be a plowing up the fallow ground of sin, and self, before the seed of friendship with Christ wil spring up.

2. A found Heart. Pf. 119.80.

2. If thou wouldest lay a sure foundation for a stable Amitie with Christ, thou must get not only a Broken, but also a found Heart. So Pfal. 119. 80. let mine beart be found in the Statutes. D'DI, immaculate, entire, perfect, or wanting nothing. wife man tels us, the heart of a fool is nothing worth: and why? Because he wants the best part of his heart; he is hollow-hearted. or rotten at the Core, unfound in heart; and therefore shal be, one day, ashamed of his folie, and hypocrifie. But, faith David: Let mine heart be sound in thy Statutes ; that I be not ashamed, i e. that I may approve my felf a loyal friend to thee, and fo never be ashamed of my profession. It's true, David was subject to many imperfections: he had many specks, and defects, as some sound Apples have: ay but yet he was not rotten at the Core, as Hypocrites are: the inward frame, and Bent of his heart was fincere and found. Though the friends of Christ be subject to many imperfections, yet the inward constitution, and frame of their hearts is found and upright; and this keeps them Loyal, and Faithful to Christ: whereas the rotten-hearted friend of Christ, be his profession never so golden, and splendid, yet, because rottennes possesseth the frame and Bent of his heart, he shal at last be ashamed and conu

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confounded. Arotten, bollow Heart, although it may seem never so beautiful, and Glorious, alwayes proves difloyal to Christ. There is no durable friendship, but what springs from a found Heart: which implies,

1. A living Heart. Life, they fay, be- 1. A living

gins at the Heart; so doth Amitie with Heart. Christ. Art begins with externes; but Nature, and life begin with Internes: The Heart is the first that lives, and the last that dies: so here, true friendship with Christ begins with a living Heart. Therefore if thou wouldest really be, what thou doest professe thou art, a friend of Christ, be sure thou mind more the inward life, and power of Grace in thine Heart, than externe Formes, Apparences, and Shadows thereof. Sage, and great Advice, which the serious Fansenist gives to young Converts. 'In the c s. cy an beginning of Convertion, we should not Ltm. 'affect to appear devout before the eyes chrest. of the World, by some promt, and exteri-'or change, which comes under publick 'view; but retain our selves, and the new 'Sentiments of pietie, which Grace inspires, 'within the secret of our Hearts; that so 'the Renovation of our souls be discovered, rather by our Actions, than by our externe mines, gestes, and behavior. O that green, and young friends of Christ would observe this; and more studiously intend the interne Life, and power of Grace in the Heart, than the externe Forme thereof.

2. If thou defireft to approve thy felf a Y 3 loyal

3. A single loyal friend of Christ, then industriously labor after a fingle Heart. This is another effential branch, or part of a found Heart. Now this single Heart implies both a single Object; and also single Motives, or Ends. (1.) If thou wilt have a fingle Heart

y. The Election of a fingle Chrift.

towards Christ, thou must let a single Christ possesse thine Heart. For such as the object, under its formal constitution, is, fuch wil our Hearts be : If thou elect a double Christ, i.e. adde any thing to, or compound any thing with Christ, thou wilt have a double Heart : O beware, beware, how thou mixe the World, the Law, Sin, or Self with Christ! Fie, Fie, on that adulterous whorish Heart, which would fain loge somewhat besides Christ, in the bed of its Affections! Christ must lie his alone in the Bent of the wil, or he wil have nothing to do with that foul. Alas! how many make a commun Strumpet of their Heart; Ict it lie in commun for Christ, and for any Idel-lover? Thou must desic right-hands, right-eyes, and al other Idol-lusts, or Lovers, if thou wilt be a loyal friend of Christ. Yea, self in its whole latitude, whether wife, conceited, Religious, moral, Righteous, or Evangelick felf, must stand by, as a mere cipher, that so Christ may possesse the room of felf. Thou must die to al other Lovers, if thou wilt live to, and with Christ, as'thy friend. We have al too much of an adulterous love, and wherish Heart; which is inclined to loge something besides Christ in his Royal Bed; and therefore

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the Lord is pleased to allure such, as belong unto the Election of bis Grace, into a Wildernes-condition of much Spiritual Bondage, Tentations, Desertions, Deadnesses, Discomfitures, Hurries, and other Afflictions, not a few, thereby to banish al Idol-lovers from the Heart. Oh then! Why wil not poor awakened fouls fal in with the defigne of their Lord, and let him have his alone in the Royal bed of their conjugal Affections ? Christ wil be Al or None.

(2. If thou wilt have a fingle Heart to- Motives of wards Christ, then let the Motives of thy our Electi-Friendship to him be fingle. As thou must on. elect a fingle Christ for thy friend, so also the motives of thine Election mutt be fingle. Now the motives of any action are of the fame Nature, and have the same Influence with the end: for the Last end is the supreme motive of every Action. So then, to have fingle motives of our friendship with Christ, is to have a single Intention, or Intuition of right ends, in our election of him. This is called in Scripture a fingle eye, Mat. Mat. 6.22. 6. 22. If therefore, thine eye be fingle, i. e. If thou hast a fingle, pure Intention; it there be no squint eye, no oblique regards to private ends. A fingle heart takes Christ not only for the Loaves, but for himself; not only as the may to profit, but as the may to life; not only to cool the heats of Conscience, but also to quench the fire of lust in the heart; not only to Satisfie the Law, and its demands, but also to fatisfie the Heart, with the Fruition

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tion of Christ bimself. Such are the motives of a fingle Heart, and fuch ought to be the motives of thy friendship with Christ. Thus the Spouse Characteriseth the triends of

Cant. 1.4. Christ, Cant. 1. 4. The upright love thee, i.e. fuch as have an upright, single Intention, right ends, or strait motives; they, and they alone have a found, sincere love of Friendship for thee: such as have a double heart, or (as the Pfalmift, Pfal. 12. 2.) an Heart and an Heart, an Heart for Christ, and an heart for Idul-lovers, such are false friends.

3. An En-

3. A found Heart is an Entire Heart : As tire Heart, thou must take Christ with a single Heart, which refers to the Object and Motives, to also with an Entire, whole Heart, or thou wilt never make a loyal friend of Christ. This indeed follows on the former: for if the Heart be double as to the objett, and motives, it can never be in it self Entire. The Composition, or Duplicitie of the object, ever breeds a Division in the Facultie, or Subjed; which destroyes al friendship with Christ. Integritie of Heart is Essential to al true Amitie with men, but much more with

Pf. 119. 2 God. So Pfal. 119. 2. Bleffed are they that . feek bim with the whole Heart. i.e. (1.) They. who feek nothing but God himself; or if בכל לב they feek any thing else but God, it is for. bimself. Thus God is to be loved with the whole heart, i. e. he is to be loved alone; or if any thing else besides God be loved, it must be loved for God, and in God. For he that loves any thing besides God, which he

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loves not for God, loves that thing more than God, and so makes an Idol of it: they that love Christ with the whole heart, love nothing but Christ for it felf. (2.) To feek God in Christ with the whole heart, is to have the prevalent part of the heart towards him: and they who have the prevalent Pondus, or Bent of their Hearts toward Christ, they are indeed found-hearted, and Loyal friends. In moral estimation, the major, prevalent part passeth for the whole: if Christ hath the prevalent part, or Bent of the wil, he has the whole: but if you give him only the lesser part, i. e. some Velleitie, or conditionate wil, some wishings, and wouldings, some loose desires, you give him nothing. If you give Christ only a faint, languishing, incomplete wil, you are so far from becoming his Friends, as that you do indeed render your felves more Spiritual, cunning, and mortal enemies to him thereby. For fuch imperfect Velleities, or conditionate, languid desires, and mil towards Christ, being soon overcome, and borne down by the prevalent Bent of the Heart towards Idol-lufts, and other Lovers, they serve only to concele, corroborate, and improve those feeds of enmitie, which lie dormant in the Heart, against Christ. O then take heed, how thou content thy felf with some languid, faint wishes, or condi onate defires after Christ: believe it, he wil have the Bent of the wil, or nothing. If thou divide Christ, or divide thine heart 'twixt Christ and the World, thou wilt never have him. As thou mult

must reserve nothing of the Bent of thy heart for any but Christ. Believe it, as a piece of Christ wil not suffice thee; so a piece of thine heart wil not suffice Christ. Beware then, how thou divide thy narrow Heart: remember al is too little for Christ: it wil not serve him and any Idol; he wil have all or none. Give Christ therefore his due, an entire, complete Heart : be wholly for bim, and then expect, that he be wholly for thee: Let al other suiters stand by, and Christ alone possesse the conjugal Bent of thine Heart. Know, that Christ's Felousie wil not admit a Division of thine Heart : a little love for other friends may be too much, but much love for Christ, is too little, in a foul espoused to Christ. If thou wilt be a loyal friend of Christ, thou must get a determined, resolute. peremtorie wil for him ; thou must contend and wrestle, with an holy violence, for Christ; and resolve not to be put off with any thing but Christ. Yea, though Christ seems to turne his back on thee, yet follow him stil, even to the Gates of Hel, and then thou shalt with the Syrophenician woman, find a Heaven of Friendship with him. Christ loves fuch boly Importunitie, and contention : loveviolence, is very pleating unto Christ: He that wil not be denied, shal be sure to find Christ.

4. Get a flex.ble Heart.

4. A found Heart is a flexible heart. A dead Heart is very stiffe, and inflexible; but a living found beart is very Flexible, and yielding to Christ. It's so in Nature,

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dead Carcaffes are very stiffe and unpliable, but a living bodie has its parts very pliable. If then thou wouldest have a sound Heart towards Christ, be sure that thy heart be very flexible towards him. Flexibilitie, is essential to the constitution of Amitie amongst men: If both, or each be of inflexible, croffe, stiffe Humors, there wil never be a lasting friendship. Stout-bearted sinners are, in Divine estimation, far from Christ, and friendthip with him, Efa. 46. 12. If thou art ambitious of being a loyal friend of Christ, thine Heart must be flexible, and pliable. (1.) To the Termes of his Covenant, and his Evangelick offers of Grace. (2.) To his Royal Laws, especially such as relate to friendship with him. (3.) To the workings and operations of his spirit of Grace. (4.) To his providential occurrences, in a way of paffive Subjection, and Submiffion. Thus thine heart must be flexible towards Christ; albeit inflexible, and resolute against fin, and al Idol-friends.

5. A found Heart is an Honest, sincere 5. Get an Heart, such as really intends what it pretends fincere unto: fuch an heart is effential to true Heart. Amitie with Christ. So Luke 8. 15. An honest, and good heart, are joined together. This honest heart is sopposed to a guileful, deceitful, lying Heart; which is repugnant to friendship with Christ. So Esa. 63. 8. The friends of Christ are called, Children that wil not lie, i. c. they really Intend, what they pretend unto : there is an Harmonie,

and

and conformitie betwixt their Affection, and

Profession; they would really be what they professe they are: there is no guile found in their months, or profession, Rev. 14. 5. Such a friend was Nathaniel, Joh. 1. 47. An Ifraelite indeed in whom is no guite: If thou hast any prevalent degree of Hypocrifie, or guile in thine Heart, thy friendship with Christ wil never be good, or found. It's true, the friends of Christ find, and feel too many Relignes, and Spices of Guile, and Hypocrifie in their Hearts: ay but this is their burden; which they gran under, and bate, and conflid against: neither have these Remains of Hypocrifie any prevalent Dominion in the soul: neither doth the Bent of the Heart mingle with, or approve of them. wel then to this, that thine heart be honest and sincere with Christ, Epbes. 6. 24. Grace be with al them that love our Lord Fesu Christ in sincerite, er apiagria, i. e. with a pure, virgin, incorrupt love; such as has no prevailing mixture of Guile, or adulterous Affection; such as, by no blandissements of this heart-beneitching world, by no solicitations of fin, and Satan, can be inveigled, or enticed from Christ. O studie, labor, contend, pray, wait, and seek for such an bonest fincere heart: luch, and fuch alone makes a

Enh.6. 24. actaes ias Vox ad animun relata : legitur er lit 2.7. In Eloffar o ad appapio incar-TH'ItHE. Mtuntur Plato & Demoghenes. difia-* Oxelov leafu codem. Grot, in found-hearted triend of Christ. loc.

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Admonitions, and Advice to the friends of Christ, for the Living up to the Dignitie of this their Relation.

SECT. I.

To Studie, and Admire the excellences of Christ's Person, Love, and Grace.

This Doctrine of Amitie with of Admonition, and Advice to Advice to fuch as are indeed the friends of Christ, that the Friends they would make it their main Studie, and of Christ. Endeavor to Ali, Walk, and Live up to the Dignitie of their Relation, and State. This use may be branched forth into many particulars.

I. Is Christ so good a friend; so much t. To Stueligible for himself? O then! how much are dis and Admire the friends of Christ obliged hereby, to Christ's Studie, Admire, and Adore the Superlative, Excellen-Transcendent excellences of this their friend? ces. What is there more efficacious to improve friendship amongst men, than familiar, and fresh contemplations of the excellences, that

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are loged in our friend? Is not this ingenig sear on outly expressed by the Moralist, g who makes al love to come from contemplation? 78 0 09. Who are they that fleight Christ, but those Cant. 5.

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blind finners who fay, Cant. 5.9. What is the Beloved, more than another Beloved? They wanted eyes to contemplate his Beauties: and therefore no wonder, if they wanted bearts to love and embrace him, as their friend. But as for the Spoule, who wel understood his excellences, Oh! how doth she crie him up? What a great friend was he in her eye, and heart? What an admirable Character doth the give of him? v. 10. My Beloved is white and ruddie, &c. She had wel studied the incomparable excellences of Christ, her friend, and therefore her heart was inflamed with Affections towards him. Oh! what infinite Attractives are there in Christ, to draw forth the Attention, Intention, Admiration and Adoration of his friends? Is there any thing in the World that may be compared with Christ? Take the most excellent, and glorious pieces of the Creation, and what are they but mere Vanitie, and poor, withered shadows, if compared with Christ? What is the World's Al, but pure nothing, if compared with the transcendent Glorie of Christ, the great Al? O ponder, muse on the attractive excellences of Christ! What a foverain Influence have mufing, pondering thoughts, or Spiritual, deep, contemplation of Christ's excellences, on our friendthip with him? Is it not thus amongst men?

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S. 1. Studie the Beantie of Christ's person. 335

Do not lively, and fresh Thoughts of our friend, though ablent, mightily inflame the heart with love unto him? What is it that makes many impotent, effeminate, amorous Lovers, so much to dote on their beloved Idols; but frequent, eye-pleasing views, and porings on their Skin-deep, fading Beautie? And can we imagine that the Biritual, fixed contemplation of Christ's ravishing Beauties, and Glories, by an eye of Faith, wil not have a more efficacious Influence on his friends, to inflame their hearts with friendship towards him? O! Would men but studie, pore on, and admire the incomparable excellences, and perfections of Christ, what admirable friends would they be? How would their Hearts be ravisht with Love unto him? What infinite complacence, and fatisfiction would they find in communion with him?

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(1.) What more Attractive than Amiable 1, Sudie Beautie? And is there any thing imaginable the Beau-To Beautiful as Christ? What is Beautie, but ties of Christ's a connatural Amenitie, or freet Amisblenes person. of forme and figure, arising from a natural, wel-tempered complexion, situation, and proportion of al parts? And are these Ingredients of Beautie any where to be found, in such a super-eminent degree, as in Christ? Is he not, in regard of his complexion, stiled white and ruddie, Cant. 5. 10. which are estimed colors most predominant, in Beautie? Doth not the Spouse give him this Character? Cant. 1. 16. Behold thon art fair, my Beloved, year pleasant : Dy, i.e. amiable, beautiful, acceptable,

ceptable, every way heart-ravishing, any thing in the world more Beautiful than the Sun, and its light thining in its Meridian Glorie? And is not Christ's Beautie set forth by that of the Sun, shining in its strength, Rev. 1. 16? Oh! what an Infinite. Glorious Sun of Righteousnes is Christ? How Beautiful are the beams of his Glorious light? O come, come, al ye friends of Christ, and behold this your King in his Beautie, as Esa. 33. 17. O gaze, gaze for ever, on this your friend ! let the eyes of your understandings spend their vigor, in Heart-affecting contemplations, and views, of those admirable glories, that thine in the person of this your dearest, and best friend; and never desift, til your hearts be ravished with, and captivated to him.

2 Studie Christ's Good-Nature, love, and compassions towards his friends.

(2.) Studie, admire, and adore greatly the suavities, or sweetnesses of Christ's Nature; the wonders of his love; and the Tendernesses of his compassions towards his Oh! What an incomparably good-Nature hath Christ? How admirably smeethumored is he towards his friends? Were any of Christ's friends ever troubled with causelesse crosse Humors, and vexatious carriges from Christ? Is not his Nature made up of unparalled sweetnesses? O studie, and dive deep into Christ's good-Nature, and sweet Humor : What Divine Suavities possesse his Nature? How wel-tempered his spirit is? How free from al morose, sour, il humors his, Nature is? There are many eminent Qualities

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lities in Christ, which render him of an incomparably sweet Nature. (1.) His Nature, as curiously framed by the spirit of God, is of a surpassing finer make, than al other buman yea Angelick natures. (2.) His Human Nature was Graced in, and from the Womb. It's fin that makes our Human Nature, so morose, so sour, so il-conditioned: but Christ's nature is clothed with pure Grace; and therefore most sweet, most benigne,

most wel-tempered.

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2. Studie also, and admire the wonders of Christ's Christ's Love to his friends. O that ever Love. fuch an Infinite Maffe of pure spotlesse Love, should mingle with Sinful Dust, and Ashes! Oh! What a free undeserved Love is this? Who could ever have imagined, that poor, deformed, bankrupt Rebels, should obtain a share in such love, and that without hire? What? was our Emmanuel content to espouse buman clay, and affume it into fuch a substantial mariage, or hypostatick union with the Deity, thereby to reconcile Heaven and Earth? Did he borrow a human Heart, and Affections to embrace us? Human bowels, and compassions, to Sympathise with us? human eyes, to meep for us? human breath, to groan for us? a human tongue, to plead for us? human flesh, to sweat drops of bloud for us? a human Head, to be crowned with thornes for us? human armes and legs, to be pierced for us? a human bodie, to bleed for us? a human foul, and life, to die for us? O the Altitudes, the Profundities, the

the Latitudes, and Longitudes of this Love! That the Soverain Lord of Glorie, should breath forth fuch flames of infinite love, in human flesh and bloud! O the Infinite condescensions of this Love! What? doth the Lord of Glorie floop to low, as to embrace poor wormes, crawling on the dungbil of fin ? Is the King of Kings content to enter into a league of Amitie with miscrable captives? Doth the great God wooe, and befecch his finful creature, to become his friend? Oh! What a boundlesse, bottomlesse love is here? What vigor, and force, is there in this Love? How beart-charming, and foul-conquering is it? What delight doth it take in gaining, and triumphing over flout, rebellious hearts? How much doth love in Christ out-run sin, in us? Did not Christ begin with love to us, albeit we begin with hatred to him? Was not our Heaven first framed in the Heart of Christ? Did not his love contrive the way to Heaven for us, long before we had being, much lesse love for him? Doth not he Tove, fuch as others bate, even Enemies? And doth not his love out-work Devils and Hel? Is there any power so strong, and efficacious as Christ's love? How Industrious, laborious, and unwearied is it? How ineffable, how unsearchable is it? O Studie, Studie, what are the Lengths, Breadths, Heights, and Depths of this Love! Believe it, this is the sweetest, and best, yea only studie, for the friends of Christ. The more we studie this Love of Christ, the more

more we may studie it : there are fresh veins of excellence, new Treasures, and riches to be found in it, every day. This wil be the wonder of glorified Saints, and Angels to al Eternitie. Alas! why is it that our hearts fink, and despond under our Discouragements? How comes it to passe, that our Hearts are no more inflamed with Love to Christ? Is not this one main Reaion, because we do not Studie, and Admire this Love of Christ, as we ought to do? What vigor, and frength doth the studie of this Love, infuse into al the Incuragements of faith? How much doth it raise up the foul under al its Discouragements? What a veil of Diferace, and Contemt doth it cast on al the goodlines of the Creature? How greatly is the foul raised to communion with Christ, by the studie of his Love?

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3. Studie also the Tenderneffes of Christ's Christ's care, and compassion towards his friends. compassi-Is he not mindful of them, when they are tender forgetful of him? Doth he not think much nelles. good for them, oft when they think il of him? Though he may be sometimes out of fight, yet is not even then his heart with them? Doth he not long for, and bleed over them, when he seems to be departed from them? It's true, he sometimes suspends the tokens of his love, and margnes of Divine favor: ay but, are not these his suspensions wrapped up in many secret invisible influences, and gracions Affiltances? Or, it at times he may suspend the sensible quicken-

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doth

ings, and enlargements of his Grace; yet doth he not then most intend Grace, when he seemeth to suspend the same? Doth he not thereby humble the foul, and bring it to a life of faith and Dependence? Is not his withdrawment of himfelf, oft an high act of Grace? Did not Peter receive the more Grace, in that Grace was suspended for a feason? Doth Christ upbraid his. friends with old debts, or reckon with them in a legal way for infirmities? Has he not drunk Hel drie, and left none of that falt. dead Sea for them to drink? O studie the Tendernesses of Christ towards his friends! How much it grieves him, to fee them grieved: what a bleeding fense he has of al their mounds: How chearfully he burdens himself with al their burdens, Heb. 4. 19. How patiently he bears with al their fromard bumors, morose conditions, pecvish, pettish, and murmuring frames, even as a Nurse doth with her child, Act. 13.18. How much he confiders, and condescends to their Infirmities, by laying no more upon them, than he inables them to bear; by upholding them when they fal; by performing al manner of Servile offices for them, even to the making their bed far them, in their sicknesses, &c. Oh! what delicious, and rich matter is here for the studie, and contemplation of Christ's friends?

3. Studie the Riches of Grace in Christ.

(3.) The Friends of Christ should also much studie, admire, and adore the plenitude and Riches of his Grace. Has he not Infinite Treasures of Grace loged in him,

as Mediator? And was it not for his friends, that he received al these Immense Treasures of Grace? Doth he not also give forth, and impart these his Riches of Grace, Freely, abundantly, universally, constantly, and unweariedly unto al, that come unto him? Can the friends of Christ be more willing to have, than he is to give Grace? Oh! what an increated Sun of Righteousnes is here, to illuminate dark souls? what an eternal fire is here, to beat, and melt frozen Affections? What an Infinite Ocean is here, to water, refresh, mollifie, fructifie, and fatisfie drie, parched, bard, withered, and panting Souls ? What strange Mifacles can, and doth his efficacious Grace continually work? Oh! what a Felicitie have the friends of Christ, in that their falvation is not rolled on the wheels of their falvation is not rolled on the wheels of their dO if I own Free wil? Happie! O thrice happie could yoke are they, who have such a rich, strong, yea, in amongst omnipotent Mediator for their friend! dOh! the thick what a compassionate eye; what an bealing of Angels band; what a bleeding Heart; what an phims, Omnipotent Arme has he, who faveth to the and now utmost al his Friends ? Paul tels us, Col. 1.19. glorified For it pleased the Father, that in him should Saints, and al fulnes dwel. Here is, (1.) Fulnes, (2.) Al could raise

love-fong of Christ before at the World ! I am pained with wondering at the new opened Treasures in Christ. If every finger, member, bane, and joint were a torch burning in the hottest fire in Hel, I would they could al fend out Love-praises to that Plant of Renown, or. Rutherfurd.

Col. 1. 19. fulnes, (3.) Al fulnes dwelling in Christ: which denotes the everlasting permanence of al Grace in Christ, as in its Fountain. And that which addes a farther excellence to this Grace, is, that it dwels in Christ, as clothed with our Nature; and so flowing from him as fuch, becomes more connatural, and agreable to us. So that the Grace we are made, partakers of, flows, not immediately from God, fimply confidered, but from Christ, as God-man, one that is near akin. and allied to us. And oh! what an admirable tincture? what an excellent perfume has this Grace, as it iffues from the heart of Christ? As waters that passe thorow Minerals, receive some tinciure, and relish of the Mines they passe thorow: so the Grace of God passing thorough the Golden mine of God-man, receives a tinsture thereof, which renders it mightie freet, and admirable. O studie then the excellent Qualities of this Grace, as it freams thorough the heart of Christ God-man. Studie also the Infinite Quantities of this Grace. O the infinitude of Christ's Grace! Who can sufficiently admire the vast treafures of Grace in Christ? O come and dive into this infinite Abysse, and Ocean of Grace ! what fresh monders are here to be seen day by day? The more we studie this Grace, the more we shal admire it, the more we shal traft in it, the more we shal be sensible of our infinite, and effential obligation to it. Come and see, if there be not boundlesse Trea-

Treasures of Grace in Christ ? Who ever perilht for want of a fufficience in Christ to lave him? O Studie, muse on yea, les your thoughts be quite smallowed up, and confounded in the Contemplation, and Admiration of these inexhaultible Treasures of Grace, that are in Christ. O prie into this curious, Golden Arke, in which the plenitude of the Deinie dwels bodily, or per-Sonally I What pen, though dipt in the bloud of the Lamb, can write? What tongue, though bedewed with the water of life, can expresse? What Heart, though of never lo valt, and Angelick make, can conceive, the ineffable, incomprehensible Riches of Grace, that are in this incomparable Mediator ? O! What valt, created emandtions of Grace have, for almost fixe thousand years flowed from Christ, unto his friends? and yet he stil is as ful of Grace as ever, Joh. 1. 16. What Evangelick matter of contemplation, and Admiration is here for al Eternitie? Is not this the Heaven of Heavens, to employ an Eternitic in the Beattfick Vision, Fruition, and Advation of this wonder of Heaven and Earth, the Lord of Glorie; to view, and never out-view; to admire, and never over-admire this wonder of wonders, our dear Lord? And should not the friends of Christ be much converfant in digging into this golden Mine, in surveying this Celestial Canaan? Alas! how little do we yet understand of Emmanuel's Name, and Land? What a shame is it for the friends of Christ, that there should be fuch Z 4

fuch admirable excellences in Christ, and they want eyes to view them? O that al other vain Beauties, fond Loves, and Idol-friends might wither, and die away; that so the vigor, intention, and force of our Meditation. Admiration, and Adoration might be expended on this most Beautiful, Affectionate, and Gracious Lord! What an Heaven would this be on Earth? What Life in Death? How far short do they come of living up to that friendship, they professe towards Christ, who content themselves, with commun, loofe, feeble, cheap, mean, low, and vulgar contemplations, and Estimes of him? How much doth the Claritie, and Spiritualitie of our Light; the fervor and heat of our Affections; the vigor, Beautie, Growth, perfection, exercice, and Glorie of our Graces, depend on our Studies, Contemplations, Admirations, and Adorations of Christ?

SECT. 2.

The friends of Christ should daily Repete their first conjugal Election of bim, Col. 2. 6.

2. Advice to the Friends of Christ, to ly their first Election of Chrift.

Nother piece of Admonition, and Advice for the Friends of Christ, in order to their living up to their prorepete dai- feffed Amitie with him, is, daily to revive, and repete their first Election of, and closure with Christ. And O that I had Affections, Expressions; and Opportunitie to presse home this great piece of Sacred Advice, on the friends of Christ! What can there be said

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of greater moment, for the Preservation, The Bene-Improvement, and Perfection of our Friend- fits of such ship with Christ, than this, that our Hearts elections be frequently, yea, daily, and deeply engaged of Christ. in this great Fundamental, and Vital Act of

Electing, and closing with Christ?

I. As to gradual leparation World and

(1.) Did not this Solemne Election of Christ, at first, make that happie divorce between the Heart, and Sin, with al other Christ's Ene- from fin, mies? And is not the Heart daily more alie- felf, the nated from Sin, and Self, and the World, and the Lam, by fuch revived closures with Christ? Doth not the prevalence, and predominance of firitual pride, carnal Confidence, Self-love, Earthly-mindednes, Hypocrifie, with other spiritual lusts, arise from our defects of

fuch renewed closures with Christ? e Is there any thing & Be not discouraged at brothat doth more effectively quench the flames of violent passions, or break the impetuous force of unmortified Difpositions, and irregular Incli-

ken, and spilt Resolutions. but to it, and to it again. Wooe about Christ, 'til ye get your foul espoused, as a chaft Virgin to him. Rutherf.

nations, than fresh Adherences to, and Recumbences on Christ? What more efficacioully shuts the door of the Heart, against the Blandissements, and Inveiglements of an Heart-bewitching world, than to have it laid open for Christ, and the election of him? Is not the Heart alfo, by fuch fresh esponsements of Christ, more powerfully rent from the Law, as a Covenant of works? This feems to be the import of our Saviors exhortation, Mat. 7. 13, 14. Enter ye in at the Mat. 7.

Strait 13, 14.

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frait gate, &c. i. e. Make it your daily work to bid Adien to al Beloved Idolfriends, which are enemies to Christ : get your Hearts, every day more and more, ftript of, and rent from Sin, Self, the World, and the Law as a Covenant. And how may this be accomplished, but by more continued Election of, and Adbesion to Christ? The Strait Gate, takes in, not only Aversion from Idol-friends, but also Conversion to Christ, our best friend: and the daily Repetition of the latter, gives no smal perfection to the former. The Heart is never turned more effectually from fin, felf, the world, and Law, than when it is most firmely, and frequently turned to Christ. (2.) This repeted, and daily Election of

2. As to the confirmation of our Christ,

union with firmes the Soul's bond of Union, or Covenant of Amitie with Christ. For what is it that first knits the Heart, in a Covenant of Friendthip with Christ? Is it not the Believers Election of Christ, as his friend? And doth not the Repetition of the same Election mightily confirme, and frengthen this bond of Cant 2.16. Union? Thus it was with the Spoule, Cant 2. 16. my Beloved is mine, and I am bis Here the makes a fresh, and folemne estoute ment of, or conjugal Covenant with Christ As if the had faid: He is wholly for me, and that not I be wholly for him, and for mine other, Hof. 3. 3? He has given me a large room in his Heart, and shal not I give him a Regal Throne in mine heart? Is he content with me, poor, finful, unworthy me ? and

Christ is that which Correborates, and con-

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and Chal shal not I be content with Him, most excellent, abufficient, incomparable Him ! Thus, by repeted election of Christ, she strengthens her union with him. Is not the Heart hereby kept close to Christ; and thence, Christ kept close to the Heart? Do not such repeted, frequent Elections of Christ, bring the foul into a more intimate and firme Adbefion unto Him; fo that the Heart cannot be long absent from Christ, nor Christ long absent from the Heart?

(3.) Such reiterated, and frequent Eledions of Christ, do greatly radicate, and 3 Asto the Strengthen the Root of Habitual Grace in the of Gace. Heart. According to the mesure of our actual Dependence on thrift, and his Impartment of Grace to us, such is the Vigor, and Strength of Hibitual Grace : Now this resterated Election of Christ, is that which brings the foul into the most Absolute Dependence on Christ; and engageth him to give forth the most efficacious influences of bis Grace. The more we Elect Christ, the more we depend on him: and the more we depend on him the more we receive from him, in point of Grace. So Col 2.6. Col 3 6.7. As ye have therefore received Christ Fefus, fo malk ye in him, i. e. keep up the fame frame of spirit towards Christ, wherewith ye first received him : be much in the reperition of your first election of him. A Christians conversion-work is never at an End, 'til his life be at an end : His new-birth is never perfectly over, fo long as he continues

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in this imperfect life : He ought daily to enter in at the strait Gate, that so he may walk in the narrow way, Mat. 7. 13, 14 Peter had a second Conversion, after his great Relapse into that fin of denying his Lord: And so the friends of Christ have their Second, Third, Fourth (&c.) Conversions, as to fresh turnings from sin unto God. Can'ft thou remember with what frame of spirit thou first receivedst Christ? What deep convictions, and feeling sense of fin thou hadfit What breaches for, and from fin, were made on thy foul? What folemne clofures with Christ thy soul made? Why then, as thou at first didst receive Christ, so walks in him: keep up the same frame, and posture of spirit towards fin, and Christ. And what follows, V. 7. Rooted, and built up in him, and stablished in the Faith. The Radication of Grace, and the establishment of the soul in faith depends on our walking in Christ, at we first received him; i. e. on the fresh Election of him.

4 As to the Enlargement of Affections.

(4.) This repeted Esponsement of Christ, is that which gives as an huge enlargement of Affections towards Christ. Oh! What strong, and raised desires after Christ? What Intimate, and inviolable Embracements of Christ in the Armes of Love? What Insinite Satisfaction, and Complacence in his Presence? What bitter Lamentations, and mournings after him in his absence? What Insinite thirsts and longings for; as also lively Hopes of his Returne? And what Implacable

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zele against whatever may oppose Christ, would his friends have, were they much in this repeted Election of Christ? The Love of Espousals, and kindnes of youth, which young Conperts give unto Christ, is usually most frong, and vehement, as Jer. 2. 2. I remember thee, the kindnes of thy youth, the love of thine Espousals, when thou wentest after me in the Wildernes, in a Land that was not sowen. Oh! what pure, virgin, passionate, tenscious, violent, warme, melted, efficacious Affections had Israel towards Christ, after her Wildernes-condition, when she first made a solemne contruct with, and espousement of him, at the valley of Achor? Was she not then Holines to the Lord, &c. as v. 3. And what more effectually preserves such conjugal Affections towards Christ, than the frequent Repetition of this first conjugal contract ?

(5.) Nothing is more effectual to recover 5. As to the friends of Christ, out of their Spiritual Recoveries Relapses and Backflidings of Heart, and out of waies, than such fresh espousements of Christ. ding. This is the main of Christ's Advice to the backsliding Church of Ephesus, Revel. 2. Rev. 2.4,5. 4, 5. Neverthelesse I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works. were those first works, but the great vital, his fundamental Acts of electing Christ, and reand cumbence on him? And is there any thing hat more effectual, for the Reduction of the

ackfliding soul to its first-Love, than this

Repeted

Repeted election of Christ? Was not this the main effential Ati, Whereby the soul was at first implanted into Christ? And can there be any thing more forerainly estimated its Departures from Christ, than the like revived, repeted choice of him?

6. As to communion with Christ.

(6.) A main part of our communion with Christ, confists in Such frequent Repetitions of our first choice of bim. Certainly, none enjoy more of Christ, than they who most firmely adhere to him: Now wherein conlist the souls Adbesion to Christ, if not in fuch revived Elections of him'? Thus in that fore-named Text, Col. 2. 6. As ye have therefore received Christ Jesus, so walk ye in him. As if he had said : Do'nt you remember, whar glorious Ideas; what lively, and precious thoughts; what firme Adherence of wil; what a torrent of melted Affeciions, you had for, and towards Christ at first Conversion? Why then, walk in the same: endeavor to keep up, and maintain the same in daily communion with Christ.

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7. As to the life of Faith. (7.) The choicest part of the life of Faith, and the soul's daily expectation of its absent Lord, consists in frequent, repeted elections of Christ. The Life of Faith is the Life of our friendship with Christ. We never are better friends to him, than when we believe most on him; and are daily under lively expectations of his second coming: and is not this wrought by fresh election of him? No wonder indeed, that many professed friends

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friends of Christ, live so much by fense, on present sensible goods; seing their Hearts are so much strangers to these great vital Acts of Faith. Have not the friends of Christ very frequent, deep, and lively Apprebenfions of, and Affections for Christ's Second coming, and coming Glorie, at first convertion? Yea, is not their faith in this particular sometimes clearer, and stronger at first Conversion, than in some following parts of their life? Have not many young Converts more contemtible, cheap, and vile, offine of sensible good; with more raised, and fublime conceptions of future Injoyments, at first turning to Christ, than afterwards? Are not visible, present Goods, and Ils, made really invisible, and Absent; as also Invisible, and Absent Goods, and Ils, made really visible, and present to their eye of faith? Thus it was with those young Converts, the Theffalonians, in the beginning of their Friendship with Christ, I Thef. 1 9, 10. where he comprehends their first conversion under these two Heads: Te turned to God from Idols, (1.) To serve the living and true God. (2.) And to wait for bis Son from Heaven. So that this maiting for the second coming of Christ, which is else where made one of the highest parts of the life of faith, these Thessalonians, even in their hist conversion, arrived unto. And whence came this to passe, but from the Realitie, Evidence, and Efficacie of their Affent; corjunct with the Force, and Firmitude of their

their consent, and Adherence to Christ? And O! what sirme, deep Expectations of Christ's second coming? What lively views, yea, prelilabitions of his Coming, Invisible Glories, might the friends of Christ arrive unto, were they but much in the exercices of these Vital Acts of Faith?

Affurance.

(8.) Reiterated, and daily-fresh Elections of Christ have a mightie soverain influence for the production, and conservation of Affurance. The Assurance of our union with Christ, has an efficacious influence for the Improvment of our friendship with him : For the knowlege of our Interest in the heart of Christ, gives him a greater Interest in our hearts: we love Christ most, when we are most affured of his love to us: and this is mostly got by fresh elections of him. What a vast quantitie of sincere Christians are there, who labor under pannick fears, and vexations donts touching their eternel ftate? Oh! what would they give for a wel-grounded, firme, affurance, of a fincere friendship with Christ? how welcome would pale-faced Death be to them, the next moment, after their arrive unto such an Assurance ? What irksome toil, and labors do they undergo in corporal severities? How much do they pore on their hearts, to find out any glimmering marques, or signes of their sinceritie? Al this is good in its kind, and season: But yet, let me say it, next to the broad Seal, and actual Inspiration of the Spirit of Adoption, (who is the principal Agent) there

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there is, as I conceive, nothing more efficacious, either for the procurement, or preservation of a grounded, Stable, Assurance, than repeted, and frequent Elections of, and Recumbences on Christ. And, I verily believe, would the douting friends of Christ, spend but half that time, which they usually spend in unbelieving complaints, and porings on their Hearts for fignes of Grace, in luch fresh and vigorous Elections of, and Adherences unto Christ, they would far sooner arrive to their delired Haven of Affurance, than otherwise they are like to do. For, albeit sancification, be in it self alwaies an Infallible marque of Justification, yet it is not alwaies fuch as to our sense: Spiritual arguing from the Effect, to the Caufe, is Orthodoxe, and found Logick in Christ's Schole; but yet how oft do the Mifts, and Clouds of an unbelieving, fcrupulous heart interpole, and hinder the emclusion from following, though the premisses be good! So great a darknes is there oft upon gracious fignes, and evidences of our finceritie. But now by repeted elections of, and Recumbences on Christ, he is engaged to give forth fresh light, and Influences, for the discoverie of our Graces. Direct, Acis of Adberence to. Christ, make way for the reflexe Ads of Affurance, touching our Interest in Christ ! Repeted faith of Recumbence, at last brings faith of Affarance. There is no more effectual course for the discoverie of our faith in Christ, than by putting forth fresh acts. AZ

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of faith on Christ: For as by the vital acts. of life, we know we have life; so by believing, we come to know that we do believe. Yea, faith is not only in it felf the best evidence of Grace; but also it gives light, life, and spirit to al other evidences of Grace. Yea, who are they, to whom Christ most delights to give the Affurance of his love, but fuch as most frequently love, and elect him for himself? Al this is confirmed to us, by the lively, feeling experiences of the best Saints; who usually never find Christ nearer to them, in the evidence of his love, than when their hearts are nearest to him, by fuch fiducial acts of Election, and love. I have known a Christian, (and indeed the greatest Saint that I ever knew) who was much affaulted with a violent Tentation, that he was but an Hypocrite; but being brought to this Resolution, That if be had been an Hypocrite hitherto, yet now he would cast himself upon the Grace of God in Christ; immediately the tentation vanished. we fee, what a foverain Influence fresh acts of adherence to Christ have to dispel donts, and strengthen friendship with Christ.

Togas rouching our interest in Christ: Timber Remotered at 1st bears Talib at Allerance. It is is no more of

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light, and influences, for the altroveric of our Green Direct Anna Albertonee to Christ make way for the reflect All of

SECT. 3.

The friends of Christ should endeavor to grow more Rooted, and Built up in Christ, Col. 2. 7.

3. TIEnce follows another seasonable Ad- 3. Advice monition, and Advice for the friends friends of of Christ, in order to their living up to the Christ, to Dignitie of their Relation, and Profession; grow more namely, that they would labor after a frame rooted and of firit more rooted, and built up in Christ. built up This is a subsequent of the former, and so it is brought in Col. 2. 7. Paul having, in Col. 2. 7. the foregoing verse, exhorted them, to walk in Christ, by frequent election of bim, in the Same manner, as they at first received him; he here subjoins: Rooted, and brilt up in him, and stablished in the faith. The friends of Christ may not content themselves in the mere Repetition of their first Acis, and Works; but they ought to make progresse therein; and grow more rooted, and melgrounded in Christ. As if the Apostle had said; Te cannot walk in, and with Christ; as your friend, unlesse ye are deeply radicated, or rooted, and firmely Superstructed, or built upon Christ. Here is a twofold metaphor; the one taken from plants, mel-radicated; the other from Edifices, or Houses melgrounded. He teacheth us therefore, that Christ is our Root, in which we ought to be Aa 2

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daily more firmely radicated : and our Foundation, on which we ought to be continually more firmely edificated, or built. The first notion ippicaulou, is rendred by Erasmus, So as you may have roots fixed in Christ: as for the other word in oux of opisible or it being a participle of the present Tense, it shews that this superstruction is successive, and gradual, as Ephel. 2. 21. In fum; the Spirit, and mind of this Advice is, that the Friends of Christ would Endeavor after a Soliditie, firmitude, depth, and ftrength in the great fundamental, and vital acts of Faith. So it follows: and stablished in the faith : f whereby he nakedly, and without a Firepetit quod gure expresseth, what he had before wrap-

f Idem rat. Calv. in loc.

per Transla- ped up in the two Metaphors, of being tiones dixe- rooted, and built up in Christ. Now the great Fundamental, and vital Acts of Faith in Christ, wherein the Friends of Christ should endeavor to be more deeply radicated,

or rooted, and built up, are thefe :

1.1 A folid and firme Affent to. of Christ.

(1.) The Friends of Christ must labor after a greater Soliditie, and depth, as also and Ellime Firmitude, and Strength of Affent to, and Estimation of Christ, as their Friend. The more deeply radicated, folid, and firme our Affent to, and estime of Christ, as our friend is, the more shal we Live, and Walk, and All, according to the Laws of Friendship with him : A Superficial, feeble Affent to, or commun and cheap estime of Christ, argues a very flender, and narrow, if any degree of fincere Amitie with Christ. proves

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proves the ruine of a world of pretended friendship to Christ, that it wants this due Soliditie, Firmitude, depth, and viger of Affent, and Estime. And, without al peradventure, the more the friends of Christ are radicated, and wel-grounded herein, the more they wil grow up to flourishing Trees, and beautiful Structures of Amitie with Christ.

(2.) Another Radical, Fundamental, and 2. A strong Vital part of Faith, wherein the friends of lute Adhe-Christ should endeavor after more soliditie, rence to depth, and Firmitude, is cordial Adhesion to Christ. Christ, as their friend. The friends of Christ should labor after a peremtorie, resolute, yea Head-strong Bent of wil, in adherence to Christ. The more tenacions, violent, and strong the wil is, in adhering to Christ, the better, and more durable is its friendship with him. This was the main of Barnabas's advice to the young Christians at Antioch, Act. 11. 23. And he exported them al, that AS.11.23. with purpose of Heart they would cleave unto the Lord, Barnabas was much rejoyced to fee their young, and green Amitie towards Christ: ay, but he would fain have them more folid, and firme; more deeply radicased in their Adherence to Christ : 4 70001an & xapsias, with purpose of Heart, i. e. with a more peremtgrie, refolute, determined, fixed wil; an heart more strongly bent, more firmely and inviolably knit to Christ; a wil more firmely determined for Christ, but more undetermined for fin, and felf, an Heart more and more resolved for Christ, but more and Aa 3

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Hold faft Christ, contend for him : go to ho'ding for Christ. Rutherf.

more unresolved for other Lovers; a wil more bent for Christ, but more unbent for Idol-friends. So much also is contained in the following notion, rescuever, to adhere, or cleave to the Lord, as the needle to the Loaditone; as the Wife to her Husband; as the Bodie to the foul. This firme, folid, and deep Adherence of the wil to Christ is wel expressed, Psal 73. 26. my flesh and mine Heart faileth, but God is the strength of mine Heart : 714, my rock ; He to whom mine heart adheres, as a drowning man to Or we may read it, with R. Ezra, his rock. thus : the firme Adhesion of mine Heart is to Ged. As if he had faid ; I am wel nigh immerfed, and quite fwallowed up in the Ocean of Tentations; but yet the firme Adherence, it is a law- or rational Bent of mine Heart is to Christ: ful p'ea to here I am resolved to adhere, and stick, come what wil. And why ? because he is my portion for ever, as it follows. Christ loves a peremiorie, refolved wil; fuch as cannot part with him for the greatest good, or refuse him, though attended with the greatest fuffering. A Reverend and holy Divine of this Age, gives us a great experiment of this tenacious, peremtorie Adherence to Christ. Sin, faith he, hath made us as tender, as if we were made of Paper, or Glaffe: Pam of thinking, what I would think of Christ. and burning quick together; of Christ and ctorturing, and hot melted Lead poured in at mouth, and navel: Yet I have some weak experience, that suppose Christ, and Hel's ' torments

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torments were maried together, and if therewere no finding of Christ at al, except I went to Hel's furnace, that there, and in no other place, I could meet with him. 'I trow, if I were, as I have been fince I was his prisoner, I would beg loging, for God's 'fake, in Hel's hottest Furnace, that I might 'rub fouls with Christ. Such a determined, peremtorie, and resolute wil, and Adherence unto Christ, is that which gives a mightie Spirit, Vigor, Beautie, Life, Growth, Exercice, and perfection to our Amitie with Christ. And, on the contrary, the more faint, languid, superficial, and undetermined our wil is, in its Adherence to Christ, the more danger it is in of partial, if not of total, and final, backfliding from him; especially in times of Tentation. Remember, fo far as your Hearts are undetermined, and unresolved for Christ; so far they are determined, and resolved against him, for fin, and the world, and any other Idol-friends.

(3.) The last radical, and fundamental 3. Resigpart of Faith confifts, in a chearful, and com- nation to, plete Resignation of al concernes to Christ; cumbence with entire Recumbence, and Dependence on on Christ. him, for Influence and Affistance, in order to the performance of al Duties, and Offices, both Active and Passive, incumbent on the friends of Christ. And the more soliditie and depth, the more Firmitude and Strength the friends of Christ gain, in these Fundamental, Radical, and vital Acts of Refignation to, and Recumbence, or Dependence

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on Christ, the more wil they live, and walk up to those Laws, and Dulies of friendship, they owe to Christ.

Refignati-

Christ.

What more agreable to the Notion, and on of al to Relation of a friend, than Absolute Refignation of all concernes, into the hands of our friend ? Are any reputed better confidents, or more intimate friends, than they, who can most absolutely Recumb, and Depend on us for Advice, Conduct, and Affiftance in their most important Affairs? There is such an intimate, and effential connexion betwixt confidence, and Amirie, as that the fermes are frequently used interchangably each for other : For a confident, and Friend are used as termes Equivalent. "And assuredly, nothing more directly conduceth to the Strength, "Improvement, and Exercice of friendship with Christ, than considence in him, both in regard of Resignation to, and Recumbence on him, in al the momentous Affairs of our Life. Such was the Spirit of Abraham's Amitie with Christ, in the Relinquishment of Chaldea, and Resignation of his only Son Isaac; which were two Heroick pieces of confidence in, and Friendship with Christ, James 2. 23. What is Friendship, but to make our friends Wifdome, Wil, Insereft, and Force ours? Obleffed he, that can Sacrifice his own Wit, Wil, Strength and Defigues, by a complete Resignation of al to Christ! The Wil of Christ's friend must be as that of a fervant; who is then beft, when he retains the least of his own wil, Warehunda O. 10 and

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and most of his Master's. O! what an happy thing is it to be quite stript, and spoiled of every rag of felf; that so Christ may stand in the room of self? The friends of Christ should subscribe a blank Resignation, and put it into the hands of Christ: They must take al Laws from him, but give none to him : He must be Absolute King over

their Perfons, Wils, Interefts, &c.

And so for Dependence on Christ for Af- Depensistance, and Influence, it must be Absolute, dence on Christ for Immediate, Total, and Constant. The friends Grace. of Christ never attain to higher raisures of friendship with Christ, than when, by faith, they most eye, and depend on that Grace, For according to the that dwels in him. mesure of our Dependence on Christ for Grace, fuch is usually the mesure of his communications to us. Why was it, that Christ received such an infinite plenitude of Grace? Was it for himfelf? or, was it not rather for his friends, that want it most? And who are they, that find Christ nearest to them, in the quickening, enlarging, fructifying, corroborating, and supporting Influences of his Grace; but his fainting friends; such as have the most Actual, Immediate, and Absolute Dependence on his Grace, as Efa.40.29,30,31? And why is it, that Christ keeps many of his dear friends, under great spiritual Defertions, Barrennesses, Languishments, Deadnesses, and Abatements of first love? Is not this the main cause of al, that hereby they may be taken off more fully, from their own felfdependences,

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dependences, and fo be brought to a more. complete Dependence on Christ for al Grace, both Actual, and Habitual? Yea, are not the most eminent friends of Christ, sometimes foiled in their most eminent Graces, and that by a final Tentation, when they depend on their own Graces, and neglect their Dependence on Christ? And on the contrary, are, not fainting, and weak Christians, by virtue of their Dependence on Christ, oft very strong, and impregnable, under the most violent Tentations? Certainly, the friend of Christ is but a poor passive, dependent thing; he has no spiritual, wings to flie, no legs to go, no, bands to mork, no breath to pray, no food to est, no fire to warme him, but what he receives from Christ: his Graces are but creatures and theretore cannot preferve themselves; or act, farther than they are aged by Christ. Thus the Friends of Christ must live poholy in Christ, in a way of Refignation, and Despendence and then he wil live wholly in them. by practous Influences, and communications, the more deep, and rooted their Faith, and considence in Christ is the more green, and flourishing with their Amitie with him be. The best bargain they can make, is to sel thenifelves, without Reversion, unto Christ; for hereby they come to bave, and injoy, a more Nuble, Landable, Ample, and Free Self in Christ. Abasemens

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SECT. 4

The Friends of Christ should referve for him their spiritually conjugal, choicest, and best Affections.

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A Nother Admonition, and Advice to 4. Advice A the friends of Christ, is, that they for Christ's would entertain, and loge Christ in their choic- loge him est and best Affections. Affection mixed with in their prudence, and Fidelitie, is the Spirit, and choiceft Soul of Friendship. And the more rational, Affections. spiritual, pure, and Efficacious our Affections are; the more folid, refined, permanent, and influential wil our Friendship bel Such therefore as wil live up, and fulfil to the Dignitie of their professed Amirie with Christ, must labor after the most refined, and elevated Affections, that may be, for him. Oh! what pitie is it, that whorish Lovers, and Idol-friends should share in that conjugal Affection, which is due to Christ? Alas! what folie is it, to divide that little narrow piece of Love, which is not enough for the best beloved Christ; among bastard Lovers; which are so far from giving fails faction, as that the more we embrace them, the more they fting us? Christ expects nothing from us, more than our Love, and nothing leffe wil he accept. As Christ gives his friends aconjugal pledge, namely the Earnest of his Spirit; so he expects from them a conjugal

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Mariage-love is indivisible, it wil not ferve for two corrivate : Christ must loge his alone there. He that enters into a covenant of conjugal Amitie with Christ, must bid Adieu to al other Lovers : Chill wil have Integritie, and Honestie or nothing: And therefore usually he Woods and Eleas his friends in the furnace of Affliction; he allares theminto a Wildernes of many Diffe cultics, Tentations, and Defertions, there to win, and gain their Affedious entirely to himself, as Hof. 2. 14, 15. The Friends of flood Christ are not, neither can they be Master of two predominant Loves 3 and therefore Christ must be their Althings, or he is no thing to them. Alas ! how little do the friends of Christiowe to the flattering, or fromning World? Is not a good look too much for Idol-friends, who would take up Christ's room, in our Affections, over his Head? Whe moe to him, who hath fucha friend as Christ is, and yet wants Affection for him! Can our Affections fleep fecurely or find farisfaction any where, but in Christs bosome? What gain we by spending ow Affections on this smoking World, but pors, and fisk dreams, initead of eafe, and content & Fie, tie, that whorish Idols show possesse our conjugal Affection, due to so good a friend as Christ is ! Oh ! what curs Affection is that, which ftreameth toward any other Lover but Christ ? How must should the friends of Christ disdain, that an thing but their Lord, should touch the spiritus

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spiritual conjugal Affections? What an holy Ambition should they have, of entertaining Christ, and none but Christ, in their choicest Affections? How greatly should they scorne al fecret dalliances, with an Adulterous World? But to descend to particulars.

(1.) The first and main Affection, which I. Conjuthe Friends of Christ should entertain him gal Love with, is a conjugal love. Love, as it fulfils to Christ. the Law, fo alfo Amitie with Christ. And the more Discrete, Solid, Spiritual, Virgin, Equal, Intimate, Passionate, Commensurate, and Transformative our Love to Christ is; the more Raised, Wel-grounded, Conjugal, Permanent, Noble, and Operative wil our friendthip with Christ be. The Friends of Christ ought to cast their choicest Love into no mould, but Christ's; that so it may be for him, and for none other. Thus the Spoule, Cant. 2. 7. My Love. Pathetically: as if Cant. 2. 7. the had faid, him on whom al my conjugat love centers; the delight of mine eyes, the joy of mine heart, the Ocean, into which al my little love streams; mine only Love. much is implied : for Abstratis freak Formes, and Essences. The friends of Christ must give him their virgin Love; the Elixir, Efsences, and Spirits of their Love. A green, young love may not suffice for Christ: he must have the flour, and vigor of our Love. That little narrow spark of Divine Love, which was inspired, and breathed by Christ, into the Hearts of his Friends, must respire or breath forth, live, and inhabit no where,

but

but in the bosome of Christ. Alas! where should the stream emtie it self, but in the Ocean, whence it received its first emanation on? Oh! what pitie is it, that so much of our Love should passe by Christ, and terminate on Idol-lovers? Who is the Proprietor of our Love, but Christ, and Christ alone? where is there an object adequate to the Saints love, but Christ? where are there fuch ravishing Beauties, such delicious Snavities, such surpassing excellences, such Tran-Scendent glories, to feed our Love with al as in Christ? Can we then put our conjugal love into better hands than Christ's? Is it not natural to love, to spend its cheidel spirits, and vigor on the fairest, and most amiable object? Is it not sad, that Christ should have so much Beautie, Sweetnes, Excellence for his friends; and yet they should have so little Love for him? Alas! Alas! that clay-Gods; that Time-Idols, that beautiful hadows, and gilded Nothings should run away with fo much of our love, and so little of it be reserved for Christ. what folie is it to have an oblique, and Squint-regard to skin-deep Beauties, and golden dreams, when as there is fuch fub-Stantial Amiablenes in Christ? O the prode gious madnes of those, who find love for pleasing toyes, for beautiful vanities, for far nothings; and yet can find no love for Christ the best beloved! Certainly, a little creature love is enough, or too much, but much, yes the most Christ-love is too little for the friends

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friends of Christ, who have espoused him for their Husband. What is Heaven, if this be not Heaven, to lye under the beatifick vision, Love, and Fruition of Christ? And who injoy more of Heaven upon earth, than fuch whose hearts are most transformed into. and ravished with the fiducial Contemplation, Admiration, and Love of Christ ? Spiritual, pure, and paffionate Love to Christ, gives the friends of Christ a possession of himself; yea a secret, and efficacious Transformation into the Image of Christ. For the Heart filently steals into, and becomes one with what it strongly loves. Love the world greatly, and thine heart wil foon become worldly: Love Christ greatly, and thine heart wil grow up, and be gradually transformed into the Image of Christ-Such a Soverain, and Efformative virtue hath Love, especially that of Friendship, if it be in any eminent, predominant degree. Love, Love, Love Christ much!

(2.) Another Affection, which the friends of Christ ought to be much in the exercice of towards Christ, is conjugal defire after f Defire is the first-borne of Love; the feet of the foul, whereby it goes forth canfatur to meet its beloved. And, undoutedly, none live, and all more as friends of Christ, than such as are possessed with the strongest desires after him. O! how pleafing is it to Christ, to see his friends ful of love- Aquin. fick defires, and longings after himfelf? Christ cannot be long absent from such as are fick at heart, and pained with defires

2. Defires after Christ.

f It omis diligente desiders m ut uniatur no diletto in quantum poffibile cft Contra Gent. 1.3.

c. 153.

after :

b Flore

after him. Thus it was with the love-fick Can.2.5,6. Spouse, Cant. 2. 5. g For I am sick of love;

g O what would I give to have a bed made to my wearied foul in Christ's bofome! I would frist Heaven for many years, to have my fil of Jesus in this life. I cannot tel you what sweet pain, and delightsome worments are in Christ's love, &c. Rutherf. L.

and what follows? V.6. His left hand is under mine Head, and his right hand embraceth me. She no fooner longs for him, but feels his embracements; yea, he longs for her, as much, or infinitely more, than the longs for him. Oh! what a pleasing pain is it, to be pained with desires after

Christ? what a fiveet, living death is it, to die with longings after him? O! what monstrous unkindnes is it, that Christ should long after his friends, and yet they not long after him? O hunger and thirst after Christ! hunger after his Grace, thirst after Christ's Love. and the sense of it; hunger after his person; yea, hunger and thirst after Spiritual bunger, and thirft after Christ: there is a young Heaven in Hunger, and Thirft after Chrift. None injoy more of Christ, at least of his Spiritual and gracious presence, than fuch as have most infinite thirsts, and longings of foul after him. Get as near Christas thou mayest, by thy Desires: if they cannot run, let them creep towards Christ: never leave, 'til thine Heart be chained, and fettered to Christ by delires, if not by more sensible Thus it was with the Spoule, Cant. 3. 3. Saw ye him whom my foul loweth] Saw ye Him? There is a great Emphase, and Efficace in this manner of speech b Here

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Cant.3.3. Him.

S.4. Conjugal Grief for Christ's Absence. 369

b Here is a Relative [Him] without an An- h Vis max tecedent; which argues the force and Stength of her defires: She thought al the World nere: nan knew whom she meant, and desired after: her defires are so ardent, as that they wil fine Antenot permit her to expresse his Name : al that the can fay, is, Sam ye Him? &c. Him; Emphatiwhat Him doth the mean? Must the Watch- cum. Sanmen needs understand her broken language? Yes; her defires were so pressing, as that she had not leifure to fay more than this, fam ve him, whom my foul loveth? The like affectionate desires after Christ, we find in Marie. Joh 20. 15. Sir, If thou hastborne bim bence. Joh. 10.15. tel me where thou hast laid him, and I wil take bim away. Here is nothing but Him, and Him, and Him : her desires after Christ were so vehement, as that she had not time to expresse whom she meant: she saies, tel me where thou hast laid him, and I wil take him away. Alas poor woman, the strength of her defires made her excede the bounds of rational discourse. Surely, nothing that is dutie seems impossible, or burthensome to affectio-The stronger our nate desires after Christ. defires after Chift are, the Stronger, and more invincible wil our Amitie with him be.

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(3.) Again, the friends of Christ should 3. Grief for labor after a more conjugal grief for, and bit- Christ's ter sense of Christ's Absence; especially for, Absence. and of sin the cause thereof. The friends of Christ, when they have not the sweet sense of a felt, and injoyed Christ, they ought to have the bitter fenfe of an Absent, displeased Chrift.

ima est in so dicendi ge-Relativum cedente eft maxime

370 Conjugal Grieffor Christ's Absence. C.10.

i. To love Christ and to want. him wants little of Hel. Ruth.

A true conjugal friend of Christ knows no mounds, no pains, no torments, like those of an angry, withdrawen Christ: i Death, and Hel to him consists in separation, and distance from Christ: The sense of losse to him is worse than the sense of pain: Yea, it is his greatest pain, that he hath lost his best friend: he sees al the curses, and Plagues of God wrapt up in the losse of Christ. So it was with the Spouse, Cant.

Cant. 5. 6. Christ. So it was with the Spouse, Cant. 5.6. I opened to my beloved, but my beloved had withdrawn himself, and was gone : my Soul failed when he spake, &c. My Soul failed: Christ's Parting farewel put his Spouse into a fainting, swooning, dying fit : Her heart was gone, when her Lord was gone: when he left her, she left her self: her spirits evaporated. Oh! what languishments; what favorings, and failures of spirits, should the friends of Christ have, when he bids Adieu to them; especially, if their fin be the cause of his Departure from them? Should they not be greatly afflicted in Spirit, that Chris's withdrawment from them, was occasioned by the withdrawment of their Hearts from Christ? What should wound, and grieve them, if not this, that they have wounded, and grieved their best friend, and so made him, at least seemingly, to turne against them as an enemie? Can there be a worse Hel, on this fide Hel, to the friends of Christ, than this, that their departure from Christ, has made him depart from them, and leave them under a mildernes-condition

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of many Tentations, Defertions, Difficulties, &c? O mourne, mourne, for Christ's Absence, and for sin, the cause thereof, as the

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(4.) As the friends of Christ should main- 4. Lively tain a deep, bitter sense of, and grief for Christ's Hopes of Absence, so ought they, no lesse, to keep up Returne. a wel-grounded lively Hope of his Returne. Hope is, according to the Scripture stile, the Anchor of the Soul, Heb. 6. 19. if this fail, Heb. 6.19, how foon wil the Heart fail, and fink down into the Gulf of despair. In times of Defertion Satan, and our own unbelieving Hearts make many black lies, and raise many slanders on Christ; therefore if Hope dies, al dies. Wel-grounded Hope is a seed of Heaven: it is a good Prophet, which alwaies Prophecies glad tidings of Christ's Returne. Yea, take a friend of Christ in his lowest ebbe of comfort, and darkest mist of Desertion, and Tentation, yet even then he hath some infensible, negative Hopes; fo that he dares not say peremtorily, Christ wil never returne : or, if he say it, 'tis but in a ht of Unbelief; and therefore he soon recollects himself again, and cannot but cherish some secret hopes ; which, though not perceptible, or sensible, yet he wil not part with them for a thousand worlds. Thus it was With Jonah, ch. 2. v. 4. Though I faid, I Jonahiz. 4. om cast out of thy fight, yet I wil look towards thine holy Temple. Jonah, in the Whales bellie, cast a mist eye of Hope towards the Temple, the Symbol of Christ, which Bb 2

kept

372 Conjugal Hopes of Christs Returne. C. 10.

kept up his foul from finking, when his bo-

die was funk unto the bottome of the Sea. FL119.81. Thence faith David, Plal. 119. 81. my Soul fainteth for thy Salvation; but I hope in thy word. He had long expected falvation, and should have given up al for lost, had he not boped in God's word of Promise: Christ breathes in a mord of Promise into his Heart, and he breaths forth fresh, and lively bopes every day into Christ's bosome. The friends of Christ must remember, that the Cable to which the Anchor of their Hope is fastened, is not their own mutable, ambulatorie wil, or the fallible word of men, but the immutable Oath, and infallible word of the eternal God; who is Veracitie it self, Heb. 6. 17, 18. Oh! what a strong Foundation, what an immobile Rock is here, for our Hopes to anchor on? How may our Hopes leap, and dance on this rock, and bid defiance to Hel it felf? Satan's main work is to role the friends of Christ off this their rock; and their main butines is, to cast the Anchor of their Hope daily on Christ, the Rock of Ages. And this is matter of eternal encouragement to the real friends of Christ, that albeit their Hopes are faint, feeble, and variable; yet the Foundation, on which they anchor, is strong and immutable : whereas the false friend of Christ may have strong hopes, or rather presumtions; yet he hath only a variable, fleeting, sandy foundation, namely, his own foolish heart, and carnal confidences.

(5.) Another

(5.) Another Affection, wherewith the s. Joy, and friends of Christ ought to entertain him, is Compla-Toy, complacence, and delight. When Christ Christ. infused himself into the hearts of his friends, and gives them any tast of his fatisfying sweetnesses, and excellences; how should they yield up themselves to Christ, yea lose themfelves in him? k Is it not a proprietie of k Est amifriendship, that a man solace himself in the prium, qu'd presence of his friend; and find consolati- abquis in on in him against al Anxieties? Hence, is it prasentia not the custome, for men under al their griefs, and discomfitures, to have recourse unto their friends for comfort? Thus the lationem friends of Christ must make his presence the contra om-Spring, and Matter of their Confolation and nes anxiefoy: As nothing should be so bitter to niat. them, as Christ's departure; so nothing so Aquin. sweet, and joyous as his Returne. As Christ's Gent. Absence makes up their Hel, so his presence contra must make up the Heaven of his friends. Christ wil not, cannot have his abode long in that heart, where any Idol-friend is more prised than himself. Christ is the Element, wherein his friends ought to live, and breath, and bath themselves, in soul-satisfying delights. Christ is such a Regal friend, as that he expects a Throne al alone, in the complacence of his friends: He allows them to spend some loose Affections on Inferior friends, provided that they reserve their highest complacence, and delight for himself, their best beloved. This must be made over, without Reversion and Reserve, to Bb 3 Christ.

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citiæ proamic: delectetur, cr in eo confo tates inve-

374 Conjugal Fear of displeasing Christ. C.10.

Cant. 2. 3. Christ. Thus the Spouse, Cant. 2. 3. Isate down under his shadow with great delight; and his fruit was sweet to my tast. She soon tasted the sweetnes, and telt the ravishing delights of a present, embraced Christ. Thence it follows, v. 4. He brought me to the banquetting house, and his banner over me was love.

6 Godly Fear.

(6.) The friends of Christ should labor after as great a mesure, as may be, of Holy Fear towards Christ : their joy in Christ's presence ought to be mixed with Godly fear. and holy Tremblement of heart, lest Christ should be displeased. We find these two, feemingly opposite, Affections in conjunction, Pfal. 2 11. ferve the Lord with fear, and rejoyce with trembling. This is an excellent combination, when spiritual joy, and Godly fear are joined together. Oh! what a lively character of fincere friendship is this, when the heart is filled with Raptures of Joy in Christ's presence, and yet, at the very same time, under an boly Tremblement, and fear of displeasing Christ, or doing any thing unworthy of friendship with him? This feems implied in that Evangelick promife

Hol. 3. 5. touching backfliding Ifrael, Hol. 3. 5. And shal fear the Lord and his Goodnes, in the latter dayes. The false friends of Christ are said to fear the Lord and his Lions, or Judgements; but to fear the Lord and his goodnes, or mercies, this is peculiar to the real friend of Christ; who hath never greater Tremblements of heart, godly fear, and self-jelousie less the should displease Christ, than when he lies

lies under the most warme beams, and Influences of Christ's presence. This is a Mysterie that falle friends are not skil'd in.

(7.) The Friends of Christ should En- 7. Zele for deavor after a burning, flaming zele for Christ. Christ. Zele, in its largest notion; is but the Fermentation, Ebullition, or boiling up of al the Affections : But in its strict sense, it imports a Spiritual Fervor, or heat of Affection, against whatever may oppose any defired Good. As to our present case, conjugal zele for Christ, implies a fervent, boiling Indignation against whatever may oppose the Name, Honor, Interest, Glorie, and Exaltation of Christ. The friends of Christ ought to burne with a masculine zele for al the concernes of their Lord. Thus it was with David, Pfal. 119. 139. My zele, bath confu- Pfal. 119. med me, because mine enemies bave forgotten 139, 158. thy words.] Confumed me, or quite drunk up my spirits, eaten up my bowels, dispirited my Soul. So flaming was his zele. The like v. 158. I beheld the Transgreffors, and was grieved: because they kept not thy word] and was grieved. kup fignifies, was mearied, k wid burdened, or tired out. Nothing was fo tedio afficit. burdensome, tiresome, and irksome to David's spirit, as to see profane sinners live in professed disobedience to God's Word ; Such an beroick zele possessed his Heart. Such a generous Zele should at the friends of Christ labor after.

SECT. 5.

The Friends of Christ must endeavor after a greater Latitude of interne Unisormitie with, and externe Conformitie unto Christ.

5. Advice for an Uniformitie with, and Conformirie to Chrift.

1 Omnes effectus tunc
maxime
perfecti
funi, quando
maximè
fimilantur
Caufa.
Aquin.
contra
Gent. 1. 2.
c. 46.

m Amicorum p opcium est iaem Velle & nolle. Aqu. contra Gent. l. 3.

THE friends of Christ should endeavor after the greatest Uniformitie with, and Conformitie to Christ, that may be. This is another great Admonition, and Advice for Christ's triends, in order to their living up to their Dignitie, and Relation. 1 Wherein confifts the perfection of an Intelligent creature, but in Divine Assimilation to, or Ressemblance of Christ his Creator? Are not al effects then most perfect, when they most ressemble their First Cause? And furely the more perfect Christ's friends are, and the more like to him, the better friends they. wil approve themselves. Again, al friendthip imports some kind of Union, or Unitie in Ends, and defignes: Now there can be no real union, or unitie in one commun end, unlesse there be Union, Unitie, or Uniformitie of wils, and actions: m It is the proper character of friends, to Wil, and Nil, to rejoice and grieve in the same things. A fingularitie of Wils, and conformitie of Adions, gives much perfection to friendship. Al friendship requires some degree of interne Uniformitie as also externe Conformitie : and the

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more Uniforme, and Conforme friends are, in what is good, the better wil their friendship be. Difformitie, and dissimilitude in Spirits, or Actions, is that which makes a great breach on Amitie. For al Friendship is founded in similitude or likenes : and the more like men are in virtuous Qualities, the better friends they make. I interpose virtuous Qualities, as the foundation of this similitude, and friendship; because there is no genuine similitude or friendship, but what hath its rise from Virtue. Al vicious persons are difforme, and diffonant, not only from virtuous men, but also among themselves. Sin is but a Chaos, or maffe of Confusion, difformitie, and disagreement: al lusts are irregular, turbulent, factious, dissonant, and jarring among themselves, as wel as with Virtues. Therefore vicious men, whatever their pretensions may be, can never attain to any fincere, folid Amitie; because they can never have any virtuous Uniformitie, or Ressemblance. It is the serious, virtuous person only, that may lay claim to true Uniformitie, and friendship, as Plato, and other Philosophers have, long fince, determined. Now then, this being the true Idea of al Amitie, whether Divine or human, that it be founded on some virtuous Uniformitie, and Conformitie; hence it necessarily follows, that the more Uniforme with, and Conforme to Christ his friends are, the more they live, and walk, and Act up to the Dignitie of their Relation to him, as friends.

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2. Interne Uniformitie with Christ.

(1.) The friends of Christ should labor after the nearest interne Uniformitie with Christ: their Spirits should rife up to the bigbett Ressemblance of Christ: They should endeavor to have the Image of Christ drawen in more lively characters on their hearts. Undoutedly, the more the friends of Christ participate with him in the Divine Nature. 2 Pet. 1. 4. the more lively Impresses, and Stampes of his Image they receive upon their fouls, the better friends they are, Thus much is contained in that excellent Admonition and Advice of Paul, Rom. 12. 1, 2. v. 1. he exhorts them, to present their bodies, (or whole persons) a living Sacrifice, boly, acceptable unto God, &c. i e. to approve themselves, what they professed, real, and loyal friends of Christ. But how might they attain to this? That he expressesh, V. 2. And be not conformed unto this world Ti.e. Let not your hearts be shaped, moulded, or formed according to the Humors, lusts, fashions, or any other deceitful Ideas of this world] but be ye transformed by the renewing of your minds [i. e. Let your minds be fiript of their old corrupt Forme, receip ved from the first Adam, and be clothed with the new Divine Forme, or Image of Christ, the second Adam, as Ephes. 4 22, 23. whence it follows, that ye may prove what is that good, and acceptable, and perfect mil of God, i.e. that ye may approve your selves Loyal friends of Christ. more the friends of Christ are transformed, by

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med by by the renewing of their minds, into the Image of Christ, the more they wil come to have one and the same Mind, and Spirit with Christ; the more they wil mind, affect, and delight in, what Christ minds, affecis, and delights in most. Doth not the poor o Hea- o Eadem then teach us, that this is true friendship, to eaden nolle, wil and nil the same things? What makes ea demum men better friends than an Unitie, or Simi- vera Amilitude of Wils? Must not then the friends citia. of Christ, Studie, and affect a similitude, yea, Unitie of Wil with Christ? What makes a greater Schisme on friendship with Christ, than Pluralitie of Wils? Identitie, or Samenes of Wil with Christ, prevents a world of fin, and is the Life of Grace, A friend of Christ should have his wil broken to pieces. that it may be made one With the Wil of Christ; to mind and intend the same things with Christ. Yea, is not this one of the highest degrees of true Amitie with Christ? Doth Christ mind, and intend the Glorie of his Father most? And shal not the friends of Christ endeavor after the same mind with Christ herein? O what Strong Intention, what pure aimes, should they have at the Glorie of God? How should al the concernes of self, be quite melted into, and smallowed up in the Concernes of God, and his Glorie? Again, doth Christ Love and Affect Grace, more than the whole Creation belides? And shal not the friends of Christ love and affect Grace, more than al things else? Farther, doth Christ delight in nothing so much

as in doing, and suffering his Father's Wil? Was it his meat and drink to do. and suffer the same? O then! how much should the friends of Christ delight in doing, and Affering God's wil? What complacence should they take in Active, and Paffive obedience? Thus the friends of Christ should studie, and affest a greater Latitude of interne Uniformitie with Christ, in Mind, Wil, and Affection. And, without al peradventure, the more they partake of one and the same Divine Nature and heart with Christ, the more faithful, and complete friends are they.

2. Externe Conformitie to Christ.

(2.) The friends of Christ must studie and endeavor, not only Interne Uniformitie with, but also externe Conformitie to Christ: They must not only mind, and affect, but also Talk, and Ad, and Live as Christ, True friendthip, even among men, requires not only Habitual, and inward Reffemblance in Nature, difpositions, Principles, and Affections; but also actual, and outward Conformitie in Conversation, and Actions; So here, Divine Amitie with Christ, implies, not only interne, habi tual Assimilation to him; but also externe, actual Imitation of him: and the greater Latitude of degrees the friends of Christ at tain herein, the more real, and visible, yes glorious, wil their Amitie appear to be. This was Pant's greatest Ambition to be an Imistator of Christ; which he commends also

1Cor.11.1. to the Corintbians, 1 Cor. 11. 1. Be ye followers of me, even as I also am of Christ. So

Ephel.

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S. 5. Externe Conformitie to Chrift.

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Ephel. 5. 1. Be ye therefore followers of God, Ephel. 5.1. as dear Children. It is the Ambition of pious Children to imitate their Parents, in what is good: As they partake with them, in one and the same Nature, and likenes; so would they fain conforme to them, by one and the fame Actions, and Mode of life. Parents Exemples, are usually more forcible and binding, than their precepts to their Children. And this ariseth from that natural freiendship or Uniformitie of Nature, which is betwixt Parents and Children. Such should the Exemple of Christ be to his Children, and friends by Grace: as they have his Divine Nature communicated to them, and thereby an Uniformitie of Spirits; so also should they studie, and affect, a conformitie to, or Imitation of him in al their Actions, and Conversation. Did Christ break thorow al Tentations and Difficulties, to do, and suffer his Father's Pleasure? Should not then his friends, arme themselves with the same mind, in doing and suffering the wil of God? Is it not greatly unbecoming a friend of Christ, to be thrust off from a dutie, either by the Frowns, or Smiles of this lower world? Was David, that Noble friend of Christ, scoffed off from his dutie by Michal? Doth he not rather gain courage by al her scoffes; and crie out, if this be to be vile, I wil be more vile yet ? True friendship gains force, and strength by opposition: the more its Conformitie to Christ is opposed, the more zelous and active is it therein. Again, Did Christ take

Phil. 2. 5.

take upon him the Forme of a Servant, kumble himself, and become obedient even to the Death? O then! how lowly, how bumbly, how self-abasedly should the friends of Christ walk? This is wel improved by Paul, Phil.

2. 5, 6, 7, 8. Having v. 3, 4. Exhorted them to Humilitie and Self-denial; he brings Christ's Humilitie, and Self-denial, as a copie and patterne, v. 5. Let this mind be in you, which was also in Christ Fesus, &c. As if he had faid; was Christ so bumble ? And is it not a shame, that Christians, who professe friendship with him, should be so stately, so proud? It is a good observation of Divines. that Christ's Human Nature, though clothed with so much Glorie, is the bumblest Creature that ever was. O then! what a prodigious thing is it, that our black Natures, which are clothed with so much Deformitie, and stuffed out with so much Malignitie, and Venome of fin, should be so proud as they are? Think on this, and ever more abhor pride. So for the other parts of Christian Conversation, the Exemple of Christ should be the Soverain Motive, as also an Universal Idea, and Copie of his friends Imitation. Would the friends of Christ, when they are about any irregular undertakement, consider, Would Christ, if he were on earth, do so, and so? Is this becoming the Dignitie of that Amitie I professe towards Christ? Wilthis please my Lord? Do I herein imitate that Copie, and patterne, be has set me? I say, would the friends of Christ, thus reason, and argue themselves into t & S

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an Imitation of, and Conformitie to Christ; how harmonious, beautiful, visible, slourishing and efficacious would their friendship be? But ah! alas! how far short of Conformitie to, and Imitation of the Life of Christ, that Admirable, and most glorious miroir of Sanctitie, do many professed friends of Christ come? Yea, have not the best of Christ's friends great cause to be daily humbled, and ashamed of their defects, as to this piece of Divine Conformitie?

SECT. 6.

The friends of Christ should aspire after more intimate Union, and Communion with Christ, in al Ordinances, Duties, Providential occurrences, and creature-Injoyments.

6. The Friends of Christ should aspire as-6. Advice ter, and contend for a more intimatt, for Union deep Union, and Communion with Christ, in al Ordinances, Duties, providential Occurrences, with and Creature-injoyments. This Admonition, Christ. and Advice is of grand moment, in order to the fulfilling, and living up to the Relation and Dignitie of friendship with Christ. For al friendship implies union, and communion: and by how much the more strict, spiritual, and deep, this union, and communion is; by so much the more perfect wil the friendship be. Where God implants a gracious

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cious Sympathie, and strict Amitie betwixt two souls, there is such an intimate union, and communion, as that no separation, or distance of Place, or Time, can make a breach thereon; but it is stil maintained, in al Absences of the persons, by means invisible, as much as, or more than, other Unions, and Communions are by the most potent, and visible means. And thence Moses, Deut. 13.6. makes the union of friends to be the highest among men, even as that with thine own soul. But now the union and communion which is between Christ and his friends is of an higher Nature. We shal speak,

1. Of that Union with Christ, which his friends ought daily to aspire after. Al true friendship, whether Natural, Civil, or Divine, consists in Union, or rather Unitie: And by how much the more intimate, and deep the Union, or Unitie is; by so much the more inviolable, and complete is the Friend-

ship. a In Civil Amitie, that between conjugal Relations is most entire, and inseparable; (til death make a breach:) because the Union, or Unitie between Man and Wise is most intimate: For these are, by the Law of their Creation, one sless, Gen. 2. 23. Ephel.

5.28. Hence Christ makes use of this conjugal Amirie, as a symbolick Image, or lively shadow of that conjugal Union, and Friendship which is between himself and his Church,

1. The friends of Christ should confirme and improve their union with Christ.

2ADienysie dicitur, qued amor est unitiva virtus. Quanto ergo id, unde Amans est uni m cum amato, est majus; tanto est amor intersior: Erursus, Quanto id ex quo est unio, est magis intimum amanti, tanto amor est firmior. Aquinas contra Gent. l. 1. c. 91.

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Church, Ephes. 5. 32. And indeed, al other Unions in the World, are but Metaphors, and Shadows, if compared with this Union, between Christ and his friends. Hence therefore it necessarily follows, that the more the friends of Christ Confirme, and Improve this their conjugat Union with Christ, the better friends to him wil they approve themselves. This Amicable Union with Christ admits of a great Latitude, both of Kinds and Degrees, wherein the friends of Christ ought to make daily procedure, in order to the Improvement of their Amitie with Christ.

(1.) The friends of Christ have a Relative Union with Christ, as he is their publick Representative, Suretie, Advocate, commun Head, and Husband. This Relative Union they ought daily to improve, in order to the Justication of their Persons, and Sunsispection of their Natures. Did Christ, as a publick person make himself a Piaculum, and Anathema, or Curse for his friends? O then! how should they make themselves blessed in him? Did he, as their Suretie, die for them? Should not they then as poor Bankrupts, Live in, and upon him? Was not this Paul's Ambition, and life, Phil. 3. 9, 10?

(2.) The Friends of Christ have an Ab-2. Habitual foliuse, and positive Union with Christ; Union with which is either Habitual or Adnal. 1. Habitual Union with Christ, ariseth from the Inhabitation of the Spirit, and those Divine

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Habits of Grace, infused by him. Now this Habitual Union is improved, by a fingular, indulgent regard to the Spirit of Chrift; with Immediate, Absolute, Total, Incessant Dependence on him, for al Grace. Doth the Spirit of Christ inhabit, and take up his abode in the Hearts of Christ's friends? O! what a tender regard then should these have, to fuch an Inmate? How delicately, and friendly should they treat fuch a Guest?

2. Actual Union.

2. As for Acqual Union with Christ, it is either Intellectual, or Moral.

I. Intelle-Qual.

(1.) Intellectual Union with Christ confifts in those glorious Ideas, or Notions, and Images of Christ, whether Contemplative or Active, which are impressed on the mind. For, look as the eye hath an Ideal Union with the Sun, or any other object, by having its Image impressed on it self : Just so the believing mind hath Ideal, or Intellectual Union with Christ, by having the glorious Idea, or Image of Christ impressed on it self, as 2 Cor. 3. 18. Now the more real, spiritual, distinct, evident, deep, affective, and effective Notions of Christ his friends have, the more prevalent, and efficacious wil this their mental Union, and Friendship with Christ be. Oh! what Admirable, incomparable friends of Christ might we be, had we but more feeling, clear, lively, particular, and efformative Notions, or Ideas of Christ in our Underflandings?

(2.) Moral

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(2.) Moral Union with Christ is either Adhefive, or Affective. 1. Adhefive Union confifts in the Wils Contract with, and Adbesion to Christ as its friend. As the Mind is one withits Object, by the Reception of its Idea, and Image, into it felf; fo the Wil is one with its object, by Egreffe, and Adhefion thereto. And, undoutedly, this moral Adbesion of the Wil to Christ, greatly conduceth to the Improvement of friendship with him. For Friendship, in its formal Notion, implies a kind of Indivisibilitie: Friends give up themselves entirely each to other; and hence they are to abide and live out of themselves, each in other: And fo Christ expects the Hearts of his Friends, should be wholly for, and with him; as he is wholly for, and with them. As Christ abides cotinually in, and with them by his Spirit; so their Wils must abide continually in, and with Christ, by firme Adherence, as Hof. 3.3. Thou shalt not be for another man, so wil I also be for thee. This greatly improves friendship with Christ.

2. Moral Union. r. Adhefive.

2. Moral Affective Union with Christ, 2. Affeconsists in the effluence, or slowing forth dive. of Spiritual and passionate Affections towards Christ, as before Sect. 4. b And O! b Anicitia how much doth this conduce to the ex duobus Improvement of Conjugal Union and facit unum Amitie with Christ, as Cant. 8. 6, 7. per affectun Set me as a seal upon thing heart,

a) The friends of Christ must make daily procedure in communion with Christ.

after, and contend for a more Intimate, deep, spiritual, and sensible communion with Christ; and that in al Ordinances, Duties, Providences, and Injoyments. Union with Christ layes the Foundation, but communion gives the formal Spirit, Reason, and Life to our Amitie with Christ. p As in nature,

p Persectio secunda in rebma addit supra primam: Sicut autem esse or natura rei constitutionem, it de operatio secundum persectionem, it de operatio secundum persectionem secundam. Oportit igitur in Deum redire mon solum secundim semilitudinem Natura, sed ctiam secundum similitudinem Operationis. Aquinat. contra Gent. 1. 2. c. 46.

the second At, or Operation, addes an higher degree of perfection, to the first At, Habit, or Principle: So here, Communion with Christ, which confiss in Divine, and gracious Operations, addes much perfection to the first At, Habit, or Principle of friendship with Christ. For al first Att, or Habits, are ordained for, and so perfected

in, and by their second Acts, or Operations: and as God is in himself a pure, simple, evernal Act; So the more our habitual friendship exerts it self, by gracious Acts of communion with him, the more Assimilation to God it partakes of. Again, mutual conversation, and Fruition is the main end, and therefore the most essential part of friendship. For why do friends confederate, and link themselves together, by such intimate, inviolable bonds of Amitie, but for more complete, and unimerrupted conversation! And what is more q delectable and pleasing to friends, than to converse together, and injoy

q Delettabilissimum est amicis convivere. Aquincontr. Genr. 1.3.

tie maxime pioprium, simul

converfari cum amico: conver-

fatto autem bominis cum Dee

eft per contemplationem. A-

quin.contra.Gent.l. 4. c. 22,

injuy each other? Thus it is apparent, that communion is the end, and perfection of friendthip among men. r And, we r Item, boc videtur effe amici-

need no way dout, but that according to the mesure of communion with Christ, such wil be the mesure of Friend-

thip with him. As amongst

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nd joy miliar conversation or communion doth mightily confirme, and improve Friendship: so here, familiar conversation, and communion with Christ, is very efficacious for the Improvement of Friendship with him. Shineffes, Distances, and Estrangements are the gangrene of civil, but much more of Divine triendship. Alas! the friends of Christ neither Think, nor Affect, nor Talk, nor Att, nor Live as fuch, longer than they Think, Affect, Converse, and Live with Christ. Al we mind, say, or do without this, comes to Nothing. Whatever conduceth not to the Injoyment of Christ, is but lost: The Life, Work, and Busines of a friend of Christ, contists in conversation with Christ. Al we do without this, even in the highest Duties of Religion, is but a loitering, dreaming, sleepy Formalitie. Neither may the Friends of Christ expect, that he wil malk mith them in waies of Conduct, Grace, Peace, and Comfort; unleffe they walk with bim, in waies of Communion: Yea, is not this the Suburbs of the celestial Fernsulem, the entrance into our eternal Reft? And may

Cc 3

we expect a complete Heaven hereafter, if we are unwilling to begin our Heaven here? Is not communion with Christ the richest, sweetest, noblest, best, and most satisfying Life? Have the friends of Christ ever more Strength, Warmth, Peace, and Comfort, than when they are nearest unto Christ? Doth not the Health, vigor, and exercices of the New creature, depend wholly, on the foul's abiding in Christ, and his abiding in the soul, by daily mutual communion, as 70b. 15. 5? What is it that brings the friends of Christ into a state of Divine Amplitude, or Libertie; but Intimate communion with Christ, as their friend? Whence springs the Firmitude, Stabilitie, and Harmonie of Grace; but from continual, uninterrupted Dependence on, and conversation with Christ, the Fountain of al Grace? Do the Friends of Christ ever shine with a more visible Lustre, and glorie? Are their Graces ever more Illustrious, and beautiful, than when they have been with Christ on the Mount? Was it ever known, that the friends of Christ came to visit him, and returned emtie-handed? Doth not Christ alwaies follow his friends, with fresh communications of Grace, and Peace, when they follow him by Aus of Faith, and Love, with other parts of communion? How then comes it to passe, that the friends of Christ are so much strangers to him? Alas! what can support you in a day of trouble, but the companie of Christ your friend? And can you expect his Gracious, and comfortable presence,

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presence in evil daies, if you wil not walk and converse with him, in your good daies? If Christ cannot have your hearts, and companie in Canaan, may you not justly expect, that he bring you again into a Wildernes? Believe it, if you are real friends of Christ, he must, and wil have your companie, first or last: If he cannot have your hearts in the fulnes, and abundance of althings, he wil have them under the want of althings: if his Gracious, and sweet Visitations wil not allure you, his bitter, and fevere Visitations shall drive you to O then follow Christ, while in waies of mercie: draw near to him, walk with Indeavor him, day by day, in waies of Communion; after comand then dout not, but he wil walk with munion you, in waies of Grace, and Comfort: keep with close to him in al Times, Conditions, and States, and he wil keep close to you.

(1.) Maintain daily communion with 1. In al Christ in al Duties and exercices of Religion. Religious None live up to their Dignitie, and Dutie, Ordinanas friends of Christ, but such as eye, and ces. enjoy him in their Religious Duties and Exercices, whether private or publick. good to be much in duties; but it is better to be much with Christ in duties. Religious duties, and Ordinances, they are Christs Galleries, wherein he is beld, (Cant. 7. 5.) by his friends, that draw nigh to him therein: but as for mere formal, legal Duties, wherein Christ is not minded, they are the Devil's Galleries, wherein he is held.

Cc 4

O! if ever you would be found to be real, and faithful friends of Christ, be sure you fatisfie not your selves with duties done, unlesse you meet, and enjoy Christ therein.

2. In al Providential occurrences.

(2) If you would fulfil, and walk up to your Relation, and Dignity as friends of Christ, then maintain communion with him in al Providential Occurrences, whether Consolative or Afflictive, Smiling or frowning, Remember, that God's Providences are oft a good Comment on his Promifes : his Works frequently expound and explain his Word unto us: and therefore his friends, at least such as are wife, wil understand the same; as also the loving kindnes of God Pfal. 107. fhining therein, as Pfal. 107. 43. Whofo is wife and wil observe those things; even they shal understand the loving kindness of the Lord. He had discoursed here of the Works of God's Providence; which his wifer friends would observe. The friends of Christ, when Providence smiles on them, their hearts should be thereby allured to him: it sufficeth not them, to injoy mercies from Christ, unlesse they can injoy

Christ in their mercies. And then for Afflidive, fromning Providences; if Christ sees it meet to withdraw comforts from them, they must see it their dutie, and endeavor to make it their practice, to withdraw their Hearts from those comforts: The leffe they injoy of the creature, the more they should injoy of Christ, in al his afflictive

43.

Visitations. A great part of our commitnion u

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nion with Christ, confists in the fellowship of his Croffe: and none usually prove more loyal friends of Christ, than such as have got the Art and skil of communion with him on the Croffe. As Christ was most exalted in Spirit, when crucified in the flesh; so the friends of Christ should endeavor conformitie to him herein, To live a sublime, high, elevated life of faith, in their lowest conditions. As an bumble, self-abasing Spirit greatly adornes an high condition; so an exalted, sublime, high Spirit, or life of faith, greatly adornes a low, afflicied condition in the friends of Christ.

(3.) The Friends of Christ should make 3. In creait their work to injoy Christ, in al crea-ture-comture-comforts, Inferior Relations, and Injoy- Inferior ments. Christ alone must be the matter of goods. their Fruition and Satisfaction; and al other things matter of use subservient to Christ. Nothing is good, farther than it comes from Christs heart, and draws our hearts to him. O! what rich, and delicious lives, might the friends of Christ lead, would they but eye, and injoy Christ in al their Creature-Comforts? I have known one, and indeed a great friend of Christ, who, I verily believe, injoyed more of Christ, and his Gracious presence, in his Civil Employments, and Creature-injoyments, than many (yea, may I not fay than most) Christians do, in their most spiritual duties and Ordinances. O! What might we injoy of Christ,

Christ, in the visible Book of Nature, and Creature-Comforts, had we but spiritual hearts?

SECT. 7.

The Friends of Christ must make it their main Studie, and Endeavor, to give al the content, that may be, to Christ.

7. Advice to give Christ al the content that may be.

f Per hoc, quod aliquus Amicus confi tuitus, em is offen-fa remove-tur: Anicitia crim offense contrariatur. Aquinas cont. Gent. 1.4. c. 21.

7. He Friends of Christ should make it L their main, yea only Studie, and Endeavor to give Christ al the Content that may This is another great Admonition, and Advice for the Friends of Christ, such as affect to live up to their Relation, and Dignitie. f For certainly, none Act, and Live, and deport themselves as the friends of Christ, but such as studie, and endeavor to content, and please him. Disgustful, and displeasing Carriages, even among equals, are very much unbecoming, sometimes destructive to Friendship: But how much more unbefeeming the friends of Christ, who are so far inferior to him, are all disguiful, or ingrateful deportments towards Christ? Is there any thing more becoming the friends of Christ, than this, that they studiously indeavor, by al means possible, to please and content so good a triend ? This implies these particulars.

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1. The friends of Christ must do nothing that I. Christ's may be disgustful, and displeasing to Christ, friends, must do or his Spirit, they must not grieve either nothing one or t'other: For if the Spirit of Christ that may be grieved, he himself is also grieved. So grieve Esa. 63. 10. But they rebelled, and vexed his Christ, or holy Spirit ! therefore he mas turned to be their his Spirit. enemie, and he fought against them. So far as men vexe the Spirit of Christ, so far they vexe him, and of a friend make him . their enemie. Thence Ephes. 4. 30. And grieve not the holy Spirit of God, &c. If the friends of Christ can be so unkind, as to grieve bis Spirit; they must expect that Christ wil be so just, and faithful, as not to passe by such unkindnesses, without grief from them. Now Christ and his Spirit are grieved, and displeased.

(1.) By Vifible Relapses into groffer fins; I. Avoid visiole Reor secret Indulgences in leffer sins. For, lapses or look as natural grief ariseth from the pre-fecret Infence of any repugnant, or displeasing ob-dulgences. ject; so, proportionably, Christ, and his Spirit are grieved, at the presence of any prevalent fin, or leffer fin approved of. Private Dalliances with any durling lusts; yea, Smal omissions of known Duties, if allowed of, and lived in, are great griefs to Christ, and his Spirit. And the better friend Christ has been to any of us, the more he is grieved at the least Dalliances with, or Indulgences in fin, either of omission or commission.

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(2.) By Secret Backslidings of Heart, or of Back-Abatements, flidings.

OMRIS dolor ex Colutione continui. River. Prax. Medic.

Abatements, and Remisnesses of our first Love are exceding grievous to Christ and his Spirit The Physician tels us, That al grief in the bodie, procedes from the solution of the continuum: If any bone be out of its place, or any member rent from the bodie, this cannot but cause grief in the Head, and whole Bodie. This holdeth most true here; the Backsliding beart is out of joint; it has left it's place; and therefore this cannot but greatly grieve Christ. Thence we find Christ sadly complaining of back-Jer. z. 2,5. Sliding Ifrael, Jer. 2. 2. I remember thee, the kindnes of thy youth, the Love of thine espousals ______ 5. What Iniquity have your Fathers found in me, that they are gone far from me, &c ? Oh! this grieves Christ to the heart, it makes him fetch many a deep figh, and groan, to speak in the Scripture phrase, that those who have entred into a Covenant of Conjugal Amitie with him, should turne alide from him to Idol-lovers. So Joh 6.67. John 6.67. Then said Fesus to the trelve, wil ye also go away? Christ, having made a sublime Scr-

mon, touching, spiritual Manducation, or the eating bu flift, and drinking bis bloud, these were but enigmes, or bard sayings to the carnal Jews; they could not bear such Spiritual Mysterious Doctrine; and therefore they turned their Backs on Christ, and bid him Adieu. Yea, some of his true D sciples begin to shrink, and hesitate Wherefore Carift turnes short upon them with this sharpe rebuke, Wil ye also g away

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away? What? Ye my friends, who have entred into a Covenant of friendship with me, and have received from me such signal Marques of Love, Hinor, and Favor; who have had such particular Regards, and Indulgences from me, Wil ye now leave me? Oh! this breaks mine heart, I cannot bear so great unkindnesses: Who would ever have imagined, that you, my friends, would have dealt so unkindly with me? True indeed, I never expected other usage from youd croud of carnal friends: are they gone? farewel to them: I mind them, as little as they mind me: they cannot be more meany of me, than I am meany of them, by reason of their Unbelief. But oh! as for you, my friends, who have profeffed so much Friendship to me, and received fuch high marques of friendship from me, it wil deeply wound mine heart, if ye go away.

2. If we would give content to Christ, 2. Christ's we must endeavor to grow up more and more friends into the Ressemblance, and Image of Christ. tent him, The more like we are to Christ, the more by growing content he takes in us. Every one delights up more in the Reflexions of his own Image. God into his and Christ take complacence in nothing, but their own Infinite perfections, and the finite emanations, and Reflexions of the fame Glorious Image, in their friends. Christ has a love of Benevolence, and Goodwil for al the Elect; but his love of Complacence, and delight terminates no where, but on the Saints,

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Saints, his regenerated friends. And the more any friend of Christ partakes of his Image, the more delight Christ takes in him. There is nothing in the world so beautiful, and glorious as Grace; and therefore nothing can give Christ more content,

3. We must pleafe Self.

3. Christ is most contented, and pleased, Christ, by when self is most discontented, and displeased. displeasing As when Self is gratified, Christ is most disgusted; so the more we disgust, yea, abjure and abandon Self, whether Natural, Moral, or Religious Self, the more we gratifie, and please Christ. And the reason is evident; because Christ has not any Encmie more diametricly opposite, than Proud Self, Self-Wisdoms, Self-conceits, Self-humors, Self-mil, Self-interests, Self-forces, Self-righteousnesses, and other Self-sufficiencies. Wherefore the Renunciation, and Abnegation of this Monstrous Idol, Self, must needs be most contentsome, and pleasing to Christ.

4. Flexibilivie towards Christ centents him most. n Amicitia propri m eft conf ntare amico 1.1 bis, que vult. Aquin. contra Gent. 1. 4. C. 32.

4. Flexibilitie towards Christ, his Soverain Wil and Grace, gives most content to him. n It is made a main Proprietie of Friendship, to consent to our friend in those things that be mils. Now the Wil of Christ is explicated to us in his Precepts, Promises, and Providences: the two first expresse to us his reveled, legislative Wil; which is the rule of our Doing, and Believing: the latter, namely his Providential Wil, declares to us, what God has decreed by his fecret Wil; and fo gives us matter of submission, and suffering. Now the Hearts of Christs friends should

should be flexible to al these his Wils. That iron finew which is in proud wil must be broken, that so it may fal in pieces, vea, lie in the Dust at Christ's feet; as it was with Abraham, Esa. 41. 2. Called bim to his foot, &c. His wil was so flexible, as that it lay level with the Wil and Providence of God. Our Wils naturally are Adamantine, flintie, and bard : and Christ has not a prouder enemie out of Hel, than an obdurate inflexible Wil. Grace alone makes the Wil flexible. The friends of Christ should be inflexible, and stiffe against al the blandiffements, and Allurements of Idol-friends; but very flexible and pliable towards Christ, his Wil, and Spirit of Grace.

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(1.) The friends of Christ ought to be 1. Towards exceding flexible towards the Soverain Wil Christ's and Pleasure of Christ either Preceptive or cept and Providential. Open or secret Repugnances, Proviand Rebellions against Christ's Wil of Pre- dence. cept; as also froward vixations Humors, or pettish, discontented murmurs against his Wil of Providence, are very disgustful and displeasing unto Christ. Christ's friends are filed, I Pet. 1. 14. Tenra unanone, I Pet. 1.14 Children of obedience, or such as have an ear to hear, when ever, or where ever Christ has a mouth to Speak, either by Word, or Providence; an obedient flexible ear, and heart. Opposite to these are, Colos. 3. 6. Children of Disobedience. vi i The antibonas, i.e. fuch children as have infuasible, inflexi-

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ble ears, or stiffe, bard, disobedient hearts. that cannot complie with Christ's Soverain

Wil of Precept, and Providence.

2. Towards the gracious Movements of Christ's Spirit.

(2.) Christ's friends must be very flexible towards his Promises, Termes, and Spirit of Grace. Christ vouchfafeth his friends many secret. Sweet Inspirations, and Gracious Movements of the Spirit; for the reception and Improvement whereof, they ought to have very flexible Spirits. They ought to be very obsequious to the Spirit's Motions: As their hearts should be very flexible to the Words of Christ, so also to the Works of his Spirit. It's good firiking whiles the Iron is hot, and failing whiles the Wind blowes: the Spirit, saith Christ, When the Spirit of blows where he lifts. Grace inspires or breathes in pious Motions; the heart must respire, or breathe back pions Affections towards Christ. The friends of Christ should obey the Gracious Inspirations of the Spirit, as God himself. no These 'Inspirations are (saith a devote Papist) those Attractions, Movements, Reproches, 'Interior Remorfes, and Illuminations; which God workes in us, preventing our heare by his Benedictions, to the End that he may awaken, excite, and draw us unto Virtues, and good Refolutions. Now these the hearts of Christ's friends must be very flexible unto, if they wil content Christi To refut Christ's Spirit provokes him much

n Fr. de Sales Inti oduct. a la vie Devote.

5. Filelitie towards Chrift.

5. Such as wil content Christ, miet findie and Endequor after the greatest Fideliste,

and

and Loyaltie towards him, especially in difficult times. Fidelitie is an effential part, yea the Spirit and foul of Amitic. We ought (faith the serious Fansenist) to studie fi- . S. Gras. delitie in the least occurrences; as a ve Lett. Chrest. ritable friend, who is more wounded in his own heart, by the least Infidelitie which he commits, than his friend, against home he commits it, is wounded. An unfaithful friend gives Christ no better content, than an open enemie.

6. Frequent Addresses, and Applications 6. Freto Christ for Grace, and Conduct, give much quent content to him. As Absences, Distances, and Eltrangements from Christ greatly displease him; fo daily Supplications to, Dependences on, and Converfes with him, are hugely pleafing to him. None please him better, than they who are most bumbly confident, and bold with him for Grace. p Absence is a great enemie to Amitie, and therefore Amor. Spa-

very difguftful to Christ.

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7. The Friends of Christ must be very civil, and respective towards him : they must performe al Acknowlgements, Respects, and Ceremonies of friendship, which are due to Chrift. Civilitie is the performance of those Ceremonies, and Respects which are due. And certainly, if Rudenes, and Incivilitie be a fin in any, it is in the friends of Christ, who give not their best Respects to Christ, who most deserves, and therefore, may wel expect them. Without dout, the best breeding is to be Civil, and Respective to Christ. Dd

p Ablencia enemiga de nish Prov. 7. Civilitie and respects due to Chrift.

QUIT.

our best friend. And the more friendly Christ is to any, the more unkindly he takes al Incivilities, and difrespects towards himself. And this is, to me, a great Observation, That the least disrespects or unkindnesses, which Christ receives from his peculiar Confidents, and friends, especially, such as bave received great marques of favor from bim; are more displeasing to him, than great provocations of other Profesors, who never received so great kindnesses from Christ. O! Would the friends of Christ but walk in maies mel-pleafing to him, how pleafing would al his maies be unto them? Would they but make it their busines, to content, and please him, what could discontent, and displease them? Would not al Duties, Mercies, Afflictions, yea, the whole Creation be pleasing, and serviceable to them? If our Lord be pleased, what need we care who be displeased? If he be a friend, what matter is it, who be our enemie? If he smiles, let the whole world from, it matters not. Oh! Were our waies but obedient, and complacential unto Christ, how gracious, how sweet, how influential, how complacential would his waies towards us be? Could we but keep close to him in his waies of dutie, how close would he keep to us in our waies of suffering? But alas! alas! here lies the worme of al our comforts, the sting of al our sufferings, we give not Christ, our best friend, that content which is due to him; and therefore 'tis no wonder,

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der, we find no more content in dutter, or Sufferings for thinks, Miches, Marid tones Williams Peace, Libertic, Life, Self., and of

May we not lay, that Christ is, and ought to be the mais of his friends H . or ?

little neight of Amirie, and Cortich ... faid upon creature - 18 w.T. Dal 2000 break their

back, and turn them into Hole, and brokes The Friends of Christ must cake al Abeir content in Christs both as the first Spring of Grace, and alf as the adequate object Our main Errand insbuttage rism 100

this in furn, to give at content to Christ, and 8. Our next Admonition, mand Advice 8. Advice their living up to the Dignitic of their Re- of Christ lation, is, That they take al their content in must take Christ. This indeed, is the Top of Amitie in him. with Christ, and that which has an effential Motives connexion with, yea, feems a main branch of thereto. the forgoing Advice. For, according to the mesure of content me take in Christ, such a mesure of content me give unto bim. The Friends of Christnever give more contentement to Christ, than when they take al contentement in him: They must be content with Christ alone, yea, in point of Beatitude, make him their Great Al, or elfe they wil not give content to bim, no nor yet unto themselves. For this Divine Art. of finding al contentement in Christ, is not more the Dutie, than the Privilege, Dignitie, Perfection, and Felicitie of the friends of Christ. It is the Supreme Interest of the friends

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friends of Christ, to make him their alone Wisdome, Forces, Riches, Dignities, Pleasures, Peace, Libertie, Life, Self, and Al. Yea, May we not fay, that Christ is, and ought to be the main of his friends Heaven? A Little weight of Amitie, and Confidence, laid upon creature-friends, wil Toon break their back, and turn them into Idols, and broken reeds. None can bear, and therefore none ought to have the main Pondus, or weight of our Priendfhip, and Confidence, but Christ. Our main Errand into this world, is but this in fum, to give alcontent to Christ, and , take at content in him, as our best friend. If our Affections were more extensive, than al the Affections of al the Angels, united in one ; yer were they al, yea, infinitely more than al thefe, due to Christ. Other friends, in themselves deserving, if compared with Christ, deferve nothing of our spiritually confingal Amitie. This made the Plat. 73 25. Pfalmilt crie out, Pfal. 73. 25. Whom bave I in Heaven but thee? and there is none no on earth, that I defire besides thee. This good than had many friends in Heaven, whom he loved wel: there were his Fathers, Abraham, Ifaac, and Jacob, &cc. whom he could not but greatly estime, and love, yer al these, if compared with Christ, were nothing . he had fome regard for them; yet took not his main coment in them: in this regard he cries out, Whom bave I in Heaven but thee ? So also for his friends on Earth; he had without dout

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dout many whom he much vehed 5 perhaps Wife, and Children, and Parents, who were dear to him: ay, but if they come into compare with Christ, he counts them not worth the naming: he bids Adien to al earthly friends, crying out, and there is none upon earth that I defire besides thee. As if he had faid: Lord, I protesse, I can take my main content in none, but thy felf: If thou take away al mine other friends from me, and give thy felf to me, I count I lose nothing of mine effential felicitie: if I lose al other friends, and gain thy self, I adjudge it an happie losse. Give thy felf, and take al elfe, I am content: I may seem miserable, but I cannot be so; because thou art mine Al; the alone object of my contentement, in whom I take infinite complacence, and fatisfaction. Al things without thee are nothing; thou thy felf without althings, or any thing elfe, art enough to me. Thus this great friend of Christ solaced, and contented himself with God in Christ alone. And Oh! of what infinite moment and concernement is it. to the Friends of Christ, to content themfelves with him alone? What are other contentements under Heaven, but nightshadows, sick-dreams, childish toyes, pleasing Fables, painted Metaphors, fools Idols, fait nothings, yea, black , falt, four , bitter vanities and vexations, Sugared over with vain com ceits? Can the heart therefore find an easie logement or contentement in any thing Dd 3 below ment

below Christ? Qught not he to be the Root, and top, the Flour, and Spirit of al our delight and Satisfaction? Is not every fquint-eye, every oblique Regard to this adulterous Idolworld, peritual Fernication, as Fam. 4.4? Doth not our Lord tel us, Mar. 5.28, 29. he that caffeth a lufffel look, or regard on a Woman, commits Adulterie? Must not then every wanton glance, on any Idol friends, for the fatisfaction of our hearts, be reputed pirmal Adulterie ? And is it not infinite unkindnes for the friends of Christ, who are his by conjugal contract, to expect content in any other lovers ! Doth the World, or Idol-friends, deferve your hearts, better than Christ your Husband? What can content you, in a day of visitation, and death (which cannot be far) fave this your friend? Wil not contentement in this your Hasband, make you find contentement in every croffe and rod? Is there not a time coming, when nothing wil, or can content your hearts, but the favor of this your friend? Yea, is he not content with you ! Doth any thing in the world please, and content him so much, as the bearts, and companie of his friends? And will you not be content with him? Is he whelly, and entirely for you, and wil you not be wholly, and entirely for him? Have you a better friend in the World, more able, and willing, to support, feed, comfort, and content your hearts, than Christ? Can you expect to mend your choice, or better your contentement

ment by exchange? You have long hunted for content among the creatures; but did you ever find it there? Is there any thing but bloud to be drawen from those Breasts? Do you not feed on Ashes, as Esa. 44. 20. Wind, Vapor, Froth, and Smoke, fo long as you feed on creature-contents ? Is it not an ignoble, dishonorable thing, to prefer eyepleasing contents, before the Infinite fireets, and Satisfactions that are in Christ? Again, doth it not argue great Difloyaltie, and Difingenuitie towards Christ, to expect contentement from any thing belides himfelf? Is it not difloyal, yea indecent for the Wife to expect content, from any but her Hufband? Doth not this provoke Christ, your Husband, to extreme Jelousie? Has Christ given you any Just cause for such usage? It you grow indifferent towards Christ, may you not expect that he also grow indifferent towards you ? If his Beautie, Goodnes, Amiablenes, and Suavities wil not draw your hearts, to take al your contentment in Christ, What may you expect, but that his rods drive you, from your Idol-levers, to himfelf? Such of Christ's friends, as wil not take up their content in and with Christ, in the Abundance of al things, how juftly, how kindly doth Christ deal with them, when he strips them of al other Lovers, thereby to gain their hearts wholly to him-

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Directions, How the friends of Christ must content themfelves in Christ alone. I. As the

fpring of al Grace.

But to speak a little distinctly to the manner, how the friends of Christ must content themselves, in, and with Christ alone.

1. The Friends of Christ must content themselves in him alone, as the first principle of their fpiritual Life, the commun Head, and Root of al Grace. Al veins of carnal confidence, and self-dependence must be abandoned. There must be an Universal, Absolute, Immediate, total, and particular Dependence on Christ, for al Grace, both Habitual and Adual ; Justifying and Sanctifying ; Preventing, Quickening, Confirming, Enlarging, Sin-mortifying, World-crucifying, and foultransforming Grace. Christ must be al in al as But of this before, Sect. 3.

2. The friends of Christ, must content themselves in and with him, as the matter

God in Christ, who is the alone object of their

contentement. The friends of Christ should have their hearts rent from al Reflexions on, or Regards to themselves, and althings else, for

of their Felicitie, and Beatitude.

(1.) They must regard, affect, and injuy Christ for himself. For, whatever we content our felves in, and with, as the matter of our Happines, that we eye, love, and injoy for it self. If we do not regard, and love it for it self, we do not make it the matter of our contentement, but that other thing, for which we regard, and adbere to it. A rational Being, much more the friends of Christ, may love, and injey nothing for it felf, but

2. As the matter of their Hap. pines. 1. Christ must be loved for himf If.

themselves; that so they may love, and injoy nothing but God in Christ for himself: And hence it wil follow, that by how much the more they forget, yea lofe themfelves, and injoy Christ for himself; by so much the more true content wil they find. O! what an admirable piece of Divine contentment is this, to find al fulnes in Christ, by being emtied of our selves; al riches in Christ, by the relinquishment of al for him; al contensements in Christ, by discontenting our selves? Christ wil have his friends to affect, and rejoyce in nothing but bimself, as the object of their supreme content. And certainly, its the Interest of Christ's friends, to love, and injoy nothing for itself, but God in Christ. That is a perverse, crooked, inordinate, adulterous Love; which takes more content in the Rings, and Love-tokens, than in the Lover. To take Christ only for some inferior Goods, that flow from him, without regard to those Superior Goods that are in himself, alas! what is it but to make Christ ferve a turne only, and then bid fare- q To leve wel to him? q It's true, Christ allows his God for friends to have an eye to, and Affection for himself as his Benefits: But how? not for themselves, the last as the only Reason, and bottome of their also for Love; but as Motives and Means conducing his Beto the Injoyment of himself; who is the nestes as

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and motives to love him, may fland wel together : as a child loveth his Mother, because the is his Mother; and he loveth her also for an Apple. Rutherfall

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christ's friends may retain some room in their hearts for his Attendents, and Benefits; provided, that it be in subordination to himself: they must alwaies love and delight in the Bridegroom himself, more than in his Gifts. His comforts are sweet, but himself ought to be sweeter to his friends; who may not date upon his love, or any thing below Himself.

2. Christ our most universal Good, and sorbe chief matter of Fruit in.

(2.) Hence, if we wil take al our content in Christ, as the matter of our Happines, we must intend, affect, and injoy him as the most universal, comprehensive, choicest, and best Goed. This follows on the former : for whatever we eye, and affett for it felf, we look on, and make our supreme, and chiefett Good; and thence, the alone object of our Fruition. There is no true contentement, but what springs from Fruition; and there is no regular Fruition, but what is converfant about the chiefest Good. Fruition is the end of Love, but the beginning of contentement : none loves any thing as his best good, but what he would fain injoy; and none would-injoy any thing, but what he would fain find contentement in. For, to injuy any thing, in a proper sense, is, as Augustin wel observes, by love to adhere unto it, for it felf. Whence it is evident, that nothing properly is, or may be the object of our Fruition, but God in Christ: We may use the Creatures, as means subservient to this higher end, but we may Injey nothing but

but God in Christ, as the matter of our Happines.

(3.) To content our selves in, and with 3. Christ Christ, as our objective Felicitie, implies thus the spring of our 12 much alfo, that we make him the alone tisfaction. Spring of our Satisfaction. For whatever we make the commensurate, format object of our Happines, that also we make the Fountain of our Satisfaction, so Pfal. 17. 15. I shal be fatisfied, when I awake with thy likenes. Satisfaction, can be formed out of nothing, but the chiefest good : and the more intimate, and complete our Fruition thereof is ; the more contentement, and satisfaction we find therein. The more the friends of Christ are swallowed up, and, as it were, lost in the fruition of Christ, their chiefest Good; the more contentement they find. O then! how should they bunger, thirst, long, and breath after, and solace themselves in those Divine Satisfactions that are in Christ?

(4.) To content our selves with Christ, as 4. Christ the matter of our Happines, implies, an In- joyed finite thirft, or boundleffe defire after the Injoy- w thout ment of bim. For whatever we make the mesure. Adequate object of our Happines, that we can never excede in the Injoyment of. The only mesure of our love, and fruition of the chiefest Good, is to love, and injoy it without al mesure. He that contents himself with Christ, as his choicest good, thinks he can never injoy too much, or enough of

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5. Chrift the mefure of other Goods. (5-) He that contents himself with Christ, as his best good, makes him the Universal Idea and mesure of al other Goods. For our chiefest Good, is alwaies our Last end: and what we make our Last end, that we ever make the first mesure, or standard of al other Goods. The first in every kind is the mesure of al the rest. So that, if Christ be our best Good, he is also our Last end; and thence the first mesure of al our Goods. Al other inserior Goods, must subserve the Injoyment of him, as our supreme, choicest Good.

to abnatis E C.T. 9.

The Friends of Christ must live by Faith, in al states and conditions of suffering, immediately by, or for Christ.

9. Ou R last great Advice, in order to the Filling up, and Improving this Relation of Friendship with Christ, is, In a states and conditions, of suffering to live by Fairb. Fairb is the Life and Soul of friendship with Christ: and the more we live by fairb, the more we live as the friends of Christ. Faith is the master Vein, that conveigheth vital spirits, to al the laws of friendship. What makes the friends of Christ, more intimately one with him, that time Adbesion to him, by lively acts of faith? Doth not this keep their bearts cold

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to Christ, and Christ's heart close to them? What is there that breeds more felf-jeloufie, and confidence in Christ, than clear, repeted acts of faith? Who are they that depend teast on themselves, and mist on Christ, but fuch as live most by Baith? Is not the believing foul, fo fat as his faith is predomimant, moft zelom for and obediene to Christ; and yet thost poor in Spirit, and Dependent on Christ! Doth not Faith make the friends of Chillett diligent in the ale of means as if there were no Grace to be trufted in ; and yet to absolutely dependent on Christ, as if there were no means, or diligence to be wied ! And is nor this, (to mention no more) one of the pureft firains of friendthip with Christ ? But to speak more diffinelly to this Head . The life of Faith hath a great Whithdle; it regards varierie, both of Norious, Perfors and Things; and thele both present, and future. But we shal, at present, treat of it only as it regards Inffering condition, and that (1.) Immedistely By Chrift. (2.) For Chrift.

1. We shal begin with the life of Fairb, as it regards a suffering condition immediately by of faith as Christ. He that wil deport, and demean it regards himself as a friend of Christ, must live by condition Pairb under at Sufferings by, or from Christ , by Christ. namely, under al Christ's, Abfences, Retirements, withdrawments of Gracious, or Confolative Influences, &c. Chrift has many Wife, and Gracious ends, which induce him oft to trife, and withdraw, at least as to al fensible

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Christ has marques of favor, from his best friends many wife Christ is resolved to be Lard of his own cious ends presence, and love-visite the most excellent in his spirit- Spirits shal sometimes want the same; that tual with- fo they may learne to live by faith, on an absent Christ. Many good friends of Christ do, too oft, dote on the lweet refreshments, and boney-dews of Christ's presence ; and therefore he fees it fit, at times, to suspend the fame ; that fo they may love him more purely for bimfelf, his own effential exceplences. We are too apt to conceit that Christ's presence is a matter of debt, that which is due to us and therefore he wil take a libertie to go and come, as he pleafeth, that fo his friends may fee, that his Manin festations are most free, and undeferved, Doth not Name take her times to go and come, as it pleafeth her ; and fhal nor Christ, the God of Nature, have the fame libertie allowed him? Yea, is there not also much soverain love, and Grace, as wel as much foverain wil, in Christ's Absences, and Retirements from his friends ? It's truc, Christ's Absence from his friends, is a kind of temporarie Hel: ay but, doth not he bring a young Heaven out of this feeming Hel? Do not Apples of life spring out of this bitter root of Spiritual Defertions? Is there not much invisible, love, and Grace wrapt up in Christ's visible departure from his triends? Paul faw much of love and mercie in the pricks of that thornie Tentation, which Christ left him under, to prevent the t

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the Tumir of Pride, 2 Cornes. 7. left I should be lifted up, f worstisway. mlike a Meteor in the air akove Mefure. He knew, the Cup was mixed by Christ's own hand? and albeit it was very bitter, yet there was no poison in it. Doth not Christ oft bide himself, that so his friends faith, and Love, may find himmout ? Are not his delayer of returning, intended, las vincens tives to make his friends feek more earnestly after him? True indeed, the triends of Christ, in time of Desertion, think they are gone many degrees backs ay but do they not really advance, at least in several Graces, in the end ? Do they not hereby gain more wile, mean, cheap, and bumble of themselves; but more large, and deep, and high; and broad thanghts of Christ? Are not their langings, dand lovesicknesses after Christ more wehement? Do they not arrive to a greater melure of felfdiffidence, and confidence in Christie Is not their spiritual poverties and self-emtines much augmented? Have they not a more tender diep sense of with Aronger conflicts. against sin ? Have they not more Evangelick, and ferious purpoles of entertaining Christ more kindly at his returne? Such are the facred Benefits, which of attend Defertion: and albeit the Lord's Refirement for a while, be not formally an act of love; yet is it not fo intentionally on Christ's part? Are not the Graces of his triends hereby drawen forth in their most glorious exercices ;

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exercices; namely, to adhere to, love, and confide in an absent, angrie, fromning Christ? And is not the sinceritie, and excellence of Grace hereby greatly tried, and approved? Doth not Christ oft intend most Grace, where he sometimes most suspendeth the sweet refreshing tokens of his Presence?

How the friends of Christ must live by faith under al his Abfences.

Now thefe, with many others, being the gracious fraits of Christ's Absence, and Retirement from his friends for some time. doth it not greatly concerne them to live by Faith, under al fuch withdrawments of Christ? Are not these some of the most noble raisures of Friendship with Christ firmely to adbere to, and follow after, an ab Sent Christ; yea, although he may feem to turne as an enemie against the foul. Ought not faith, by fresh election, and recumbence, avouch Christ to be hers 3 atbeit Christ may seemingly denie the soul to be his? Did not the Woman of Canaan discover Heroick strains of friendship towards Christ, in this particular, Mat. 15. 22, 23, 24, 25, 26, 27 (1.) She addreffeth her felf to him as an humble supplicant, V. 22. But what com fort doth he afford her? Gold comfort in deed; for V. 23. He answered her not ! word. One would think, her faith could pick little encouragement out of this: What worse Helican there be to a Believer, that no answer from Christ? Ay, but doth not her faith spie somewhat of Heaven; in this seeming Hel? Doth the not apprehend fornewhat of an answer in this filence of Christ! כאיפויפו. בר ג

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Christ? Thence the continues to crie after him : But yet he repels her again, V. 24. with, I am not fent but to the loft sheep of the bonse of Israel. What bottome has she for faith now? Is not the door quite shut against her, by this repulse? Doth not this feem worse than no answer? Is it not as much, as if Christ had faid; Woman, be gone, I have not for thee, I have nothing to do with thee? Ay, but yet her faith knows how to improve this seeming denial: Though Christ would not own her for one of his lost Sheep, yet the is resolved to omn, and avouch him for her Lord : So V. 25. Lord belp me. What answer doth Christ make now? V. 26. It's not meet to take childrens bread, and cast it to Dogs. One would think, her faith was now quite puzled, and non-plust: but indeed it was never more Victorious, as V. 27. and the faid, truth Lord, &c. Was not this also the posture of Job's Spirit, when he resolved to retain his confidence in Christ, though he should kil him? And did not David's friendship with Christ greatly discover it felf in this, that he resolved to follow after Christ, though he seemed to flie from him, Psal. 63. 8? Is it not then a grand dutic, incumbent on al the friends of Christ, to live this generous life of faith, under al spiritual Desertions, and withdrawments of Christ? Would not this turne their felt, or apprehended Hel, under Christ's Absence, into a believed, coming Heaven? But to descend

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descend to some particulars of this life of Faith.

1. The friends of Christ must, in al his Re-

In keeping up good thoughts of Christ.

tirements, or Spiritual Descritions, keep up good thoughts, and maintain an high estime of Christ. This is a great part of the life of faith under spiritual Desertions. For how apt is Unbelief to strike in, and raise many black lies, and false reports of Chrift, in his Absence? Unbelief is a very cloudie, dark thing; and therefore extreme prone to cloth Christ, with monstrous frightful shapes of wrath, and severitie, especially in the dark night of Desertion: and such misjudgements of, and Prejudices against Christ, are greatly obstructive of a weltempered friendship with him. The friends of Christ ought to expel al Unbelieving jelousies of Christ in his withdrawments; and persuade themselves, there is much of love and kindnes, even in Christ's fromns; bowels of Sympathie and pitie, under the cloak of wrath, with which he seemes to be covered. A quick-sighted faith may see something of Christ in al Desertions; which yields matter of Hope, and good opinion concerning him : and although the cup, that Christ gives his friends to drink of, be very bitter, and nauseous to flesh and bloud; yet faith may tast, and smel something of Christ therein. Christ's absence from his friends, albeit it be a kind of temporaris Hel, yet it has fomething of Heaven engraven on it. For Christ never deserts his friends

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triends so much, as not to leave behind him, some pledge and pann of his Returne. WhenChrist is gone, al of Christ is not gone: yea, doth he not frequently, in his most falt, and bitter desertions, send now and then a Messenger, or love-token: at least some invisible supports, and insensible Inspirations of the Spirit of Grace; which are sufficient Demonstrations, that he has not totally left fuch fouls, but wil ere long return again? Is it not then a great office of Faith, to banish al these groundlesse jelousies, surmises, and misreports of Christ; and to maintain high, and candid thoughts of him, in al his Retirements? Alas! what is Faith, but an high, noble, generous, and candid estime of Christ? The friends of Christ may have as low estime of themselves, as they wil, or can; but yet, so long as they have an high estime of Christ, let his withdrawments be never fo long, or tedious, there is no danger of any breach in their friendship. Though Christ should cast his friends into a sinlesse Hel of Desertion; yet could they there but retain bigh, and great estime of him, it would prove no smal Heaven to them. It is unbelieving misjudgements, and hard censures of Christ, that make the greatest breaches on Friendthip with him, in his Retirements. When Christ is gone, if our good opinion of him be not gone, al is wel. Fear not Christ's compassionate regard to thee in his absence, if thou findest in thine heart an high, Ec 2 and

and affectionate regard to, and estime of him. Herein consists the admirable temper, and good nature of faith, that it mournes deeply, and longs greatly for an absent Christ; and yet it darcs not misjudge him in his absence. And O! What a Soverain, efficacious influence hath such a sweet-humored, good-natured opinion of Christ on friendship with bim?

2. Submiffion to Christ under dekrtions.

2. This life of faith, in times of spiritual desertion, implies a meek, bumble, passive subjection, or submission to Christ's Soverain afflictive Pleasure, under al spiritual Desertions. Unbelief is ful of impatient clamors, and murmurs, materially blasphemous, against Christ; but faith is a mightie flexible, and submissive Grace: it can allow Christ his times to go and come: it reinembers, al Christ's love-visits are of Free-Grace, and therefore he must not be quarrelled with for the withdramment thereof. Faith is mightie inquisitive after Christ in his absence, yet darcs not be querulous, or clamorous against him: it is greatly fensible of Christ's withdrawments; but yet dares not repine under them: it is willing Christ should have his wil, though it be with it's own loffe: and if Christ may gain by it's private losses, that is some content to it. Yea, fo far as faith prevails in the friends of Christ, they yield not only paffive; but also active submission to his offlictive Wil under desertions : they know how to miffe, as wel as poffeffe Chrift's fmiles! 3. This

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3. This life of Faith imports, a tenscions 3. Adhefixed Resolution, or determined purpose, of rence unto adhering unto Christ, and following after him, notwithstanding al his departures from the Saul. Albeit an absent Christ be a kind of no-Christ, to spiritual sense; yet such is the Divine instinct of Faith, as that it cannot but adhere to him stil. Though Christ may feem to let go his bold-fult of the deserted soul; yet taith stil keeps it's holdfast of Christ: yea, oft, the more Christ feems to thake off the believing foul, that clings about him; the more strongly doth it adhere to him. Christ's seeming repulfes, do but work stronger Impulses of faith and love towards Christ. Thus it was with the Woman of Canaan, Christ's feeming repulsion, doth but work in her a stronger impulsin of faith and love, Matth. 15. 24, 25, 26, 27. Christ feems to break Mat. 15. 24. finally with her, but she cannot break with -27. him : the had an invisible Instinct of taith, which kept her heart close to him, under al his Repulses. Yea, what a mightie Sagacitie is there in her faith? What an ingenious, and quick retortion, doth the make to Christ's repulse; by granting, she was a Dog; and content to be so accounted, on suppofition, the might be a Dog under his feet, and at his Table. Surely her faith was no fool, but very ripe-witted, and Marp-fighted; in that it could spie out such a forcible argument to urge Christ with, even from his own Objections. O! What an admirable Chimit

Chimist is faith, to extract the Spirit of promises, out of denials ? Her faith traffiqued with Christ, in the dark: his very denials were turned into Incouragements: He cals her Dog; but she takes that wel, provided the might be but one of his Dogs, and eat of the crums of mercie, that fal from his Table. Christ seems to drive her from him; but the runs not from, but to him, and clings about him by faith. The more Christ Repetes, and doubles his denials, the more the repetes, and doubles her faith : her faith was long-breathed, and could not be tired out by al Christ's repulses: Though Christ casts her off, again and again; she avoucheth him to be her Lord, and adores him as fuch. Yea, how artificial and wittie is her faith, to retort an Argument out of Christ's own mouth, to prove her question? What a good conclusion doth she draw, from hard premisses? This is a noble piece of faith, and an high degree of friendship,

4. Defires to please Christ. quiments of faith and adherence.

4. Another office of Faith under spiritual Desertion is, to studie, and desire to please Christ, notwithstanding at his displeasing earriages to the soul. Christ oft, under his Retirements, puts on the masque, and vizard of an enemie; and so gives many severe lashes, especially in case of great backflidings, and relapses. Now in this case, for the soul to endeayor, al wayes possible,

which al Christs's friends must aspire after, even to turne Christ's denials, into ar-

to please Christ, this is an high act of faith, and friendship with Christ. So David, with other friends of Christ.

5. Again, the deserted Soul must make 5. Long-Christ's Absence and delayes, an occasion and ings af er ground of stronger longings, and cries after Christ. bim. As among intimate confidents and friends, absence doth but inflame Affectionate desires after each other: so here; as in the case of the Spouse, Cant. 3. 1, 2.

6. In al Chrift's absences and delaies of re- 6. Against turne, beware of fainting, and finking De-faintings. spondences. Though Providence may seem to crosse promises, yet assure thy soul, Christ can as soon denie himself, as denie his word: yea, were he not true and faithful to his promise, he were not true and faithful to himself.

7. Get that Golden Art of converting al 7 Make Desertions, and deprivements of Grace, into a wants food Means of Grace. This is the admirable Dexteritie of faith; it can pick up food for a gracious life, even out of the deprivement of gracious Influences : yea, sometimes it makes Grace, especially bumilitie and the like Winter-Graces, to thrive most, under the sufpension of Christ's sensible presence.

8. Lastly, What is wanting in Spiritual 8. What is sense make up in Faith. The purelt acts wanting in of faith are those, which have least of feate make Spiritual sense, to aide and relieve them. up in fach. Faith oft makes Christ very near, when he feems furtheft off as to Spiritual fenfe.

The advantages of faith in fuffering for Christ.

2. Having dispatcht the offices of Faith, under al sufferings immediately by, or from Christ, we now procede to the life of Faith, as it regards sufferings for Christ. And indeed the right management hereof, has no smal influence on friendship with Christ: For, usually, none approve themselves, better friends of Christ, than they who fuffer most for him: Neither are there any pieces of friendship more difficult and rare, than fuch as are attended with most fufferings for Christ. Hence it wil easily appear, of what a mighty use faith is, to the friends of Christ, in order to the conserving, and improving their friendship with him under the crosse. What is there that can bring, to the fuffering friends of Christ, Gain out of Loffes, Libertic out of Slaverie, Glorie out of Shame, a centuple, or hundred fold out of al deprivements, yea, victorie and life out of Death it felf; but this victorious, efficacious life of faith? What is it that keeps the suffering friends of Christ, from being persecuted out of their professed friendship with Christ, but a lively Faith? Faith affures the foul, it's better to weep with Christ, than to rejoyce with the world; to be poor with Christ, than to be rich with worldlings; to be in prison with Christ, than to be at libertie with his enemies; to bleed and die with, and for Christ, than to live and reigne with men. Faith knows ful-wel, that al the sufferings of Christ's friends are transient, and thort, but their joyes

joyer coming, and eternal: yea, that their Ils worke for Good; whereas the Goods of worldlings work for their il. Faith alter; the nature of the Croffe, and makes it a great bleffing to the friends of Christ : it . takes out the sting and poison, and infuseth a medicinal virtue into every crosse. Such, with many others, are the advantages of faith in al sufferings for Christ.

But now to get this Divine Art, and skil Directions of faith, for the right management of the faith under Crosse, take these following Directions and the Crosse.

Rules.

I. Give not may to unbelieving bard thoughts I. Give of Christ's Crosse. Unbelief fils the mind no way to with many difinal, black, ugly, gastly, and thoughts hard Apprehensions of Christ's Crosse: it of the looks upon the Crosse, as a bitter, sour, Crosse. black, fruitlesse Crab-tree , and therefore possesseth the heart with deep disgusts, and prejudices against it. Wherefore one main office of Faith is, to remove the seandal, and if report, that Unbelief brings on the Crosse. Now this faith doth, by discovering the admirable Benefits, and sweet feuits of the Croffe; how much tibertie of Spirit, is gained by bonds for Christ; how much peace of conscience, by troubles from men; how much spiritual gain, by temporal liffes for Christ; how much Christian Glorie, by the reproches of men: yea, faith teacheth the friends of Christ, that the worst of temporal Crosses, even death it felf, for Christ, is better than the most flourishing Crown,

Heb. 11. 26 or treasures of Egypt, Heb. 11. 26. Estiming the reproche of Christ greater riches, than the treasures of Agypt. Moses's faith preferred the reproche, tears, loffes, bonds, fighs, and banishment of, and for Christ, before the Glorie, worme-eating joyes, gains, laughter, and delices of Pharaob's Court. faith sheweth, that the evils of the Crosse are but Imaginarie, and transient; that it's alarming fears, and noises are worse than it self. Lastly, faith shews the blessed fruits of the Crosse; how ful of Divine Admonitions and Instructions it is; What a friend it is to Grace, though an enemie to Nature; what a foverain Antidote against fin it is; bow much it humbles for smal fins; how much the scum of sin is drawn off by this furnace of Christ; what a great mesure of faith, love, and other Graces grow on this bleffed Tree; how much free Grace is enhanced hereby, &c.

2. Keep under lawleffe felf and foft nature.

2. Another office of faith, in order to the right management of the Crosse, is, to keep under lawlesse self, and soft nature, which is very apt to murmur, despond, or faint under the Croffe. Now this faith performes, by discovering,

(1.) What wife, and infinite reasons there are, why Christ's friends should chearfully submit unto, and lie level before his

Croffe.

(2.) What a brutish, blasphemous sim discontent under Christ's Crosse is; how much madnes, and folie lies wrapt up here-

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in , in that, it deprives men of themselves, and turnes reason out at doors; whereas Divine contentement keeps the heart fixed in the greatest storme, and makes men masters of themselves; which is the greatest securitie.

(3.) Faith keeps down felf, and foft nature, by nailing them to the Croffe of Christ, and thence deriving influence for their Destruction.

3. Faith must not only submit unto, but 3. Faith chearfully espouse the Crosse of Christ. There must lies an absolute, and effential obligation on esponse the al Christ's friends to espouse his Crosse, as wel as his Person: This faith alone enables them to performe, and that by discovering the intimate connexion there is between Christ and his Crosse; as also by drawing down influence from Christ, whereby the heart is enabled, readily to embrace, delight in, and improve his Croffe. Thus are Christ's friends maried to the Croffe.

4. Another main office of faith, confifts 4. Faith in it's triumph over the Croffe. Though the must tri-Crosse be never so broad, and thick, and umph over dark; yet faith can see thorow it, and take the Crosse. a Prospect of coming Glorie. Be the burden of sufferings for Christ never so heavie, faith can make it as light as a feather. faith converts our Crosse into armor of proof, whereby we prove victorious; it makes our Sufferings our garland, and Crown: yea, as Christ, by dying overcame death; so his friends by faith in him, even in and by

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death overcome death; in and by meaknes, povertie, disgrace, slaverie, and mants, they overcome al these.

5. Faith must improve every Crosse.

4. The last work of faith, is to make a wife, and sanctified Improvement of al Crosses, or Sufferings for Christ. Faith in the bloud of Christ, has an admirable dexteritie, and miraculous Art, for the Improvement of Croffest it can melt a Croffe of Lead, into a Golden Crosse of Humilitie: it can suck the Milk of Medicinal Grace, out of the bloudie breasts of persecution: it can, by the fire of God's furnace, transforme an hard iron-beart, into an heart of flesh. The Croffe of Christ, as managed, and improved by faith, becomes a good Purgatorie of fin, and food for Grace. Yea, faith in Christ can, and oft doth make an old Croffe, long out of date, become as new and green in fruit-bearing, and use, as at beginning. Such are the admirable virtues of faith, as to the Management, and Improvement of the Crosse; which gives us abundant demonstration, of what great use this life of Faith is, in order to our Improvement of friendship with Christ.

I have now finisht our Directions, for walking with Christ as our friend. O that the friends of Christ would resolve, in good earnest to set about this work! Is it not high time, after the Lord has been so long contending with us, from Heaven, by Pestilence, Sword, and Fire, for our friendship and choicest love, to give it to

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him? I pretend not to a Spirit of Prophecie, but this I verily believe, and dare avouch, that it wil never be wel with us, til Christ has more of our Thoughts, Estime, Dependence, Intention, Friendship, and best Affections.

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